/27 cont'd/

here.) However, their fishing methods and the scale of the fishing are not as extensive as those of the Li. Other than when they occasionally join the Li in large-scale fishing, they usually fish individually or in a small group. In any case, fishing plays no important role in their economic life.

6. Handicrafts

Bamboo is common in the Miao area, and there is a well-developed industry in bamboo. Among their products are baskets, boxes, winnowing baskets, strainers, etc. Aside from those for domestic use, the surplus products are exchanged with the Li for rice and grain to meet food shortages. The men are skilled in making wooden furniture. Tables, stools, mortars, troughs, etc., are all homemade. They can build a house within a short time with purlins and rafters made by themselves. Needless to say, these houses are very primitive.

The Miao women are good weavers. I regret that I have not personally examined their weaving. In particular, the Miao women are experts in dyeing. There is a species of plant in the Miao area /28/ which produces blue juice. The women pick the leaves from the plant and soak them in a large water jar. The dyeing process consists of daubing white cotton cloth with wax and thus drawing and painting on it various kinds of designs as the dyer pleases. The cloth is then soaked in the jar of blue indigo. After a short time, the cloth is taken out, and the wax is cleaned off, leaving the design on the blue cloth. This method of dyeing is called the "wax method." Ryûzô Torii* also observed this method of dyeing among

/* Professor Ryûzô Torii (1870-1953) was a well-known Japanese anthropologist.—Tr./

the Miao in Kweichou province and has described it in great detail. He is quoted as follows: "First, they set out the cloth in a certain place, wax is then melted a little, and on the cloth designs are painted with the melted wax at the dyer's pleasure. After the

/43 cont'd/

291 Women's dress: On the upper part of the body the women wear a collarless, knee-length dress, which fastens down the front. It has only one button but is tied by a belt around the waist so that the breast is covered. On the lower part of the body they wear a short petticoat. Since it is covered by a long dress only a small part of the petticoat is left outside. Miao women wear no trousers underneath. The petticoat is neatly printed with triangular designs done by the wax-dyeing method. The head is wrapped in a pointed ker-
293 chief, which keeps the woman's face partly covered. It seems that the Miao woman does not wish to show her whole face to a stranger. The kerchief is embroidered with different designs. Young girls love to wear their round caps when they dress up. These caps are made of cloth of red, yellow, blue, and other colors sewed together and embroidered on top. They are beautiful to see. Married women do
304 not wear them. Shoes are not regularly worn by women. Their legs
301 are bound with strips of cloth in the same way soldiers wrap their legs. They also wear earrings and bracelets but no necklaces.

291 /44/ Due to long, uninterrupted contact with the Chinese, there
171 are many Miao men who wear Chinese clothes, particularly the young men. They wear wool caps, short shirts which fasten down the front, long pants, and rubber-soled shoes, which make them look exactly like the Chinese.

3. Dwellings

● 342 The Miao house is made of bamboo walls plastered with mud and roofed with thatch. The house is rectangular in shape with the door at the front. The overhang of the eaves facing the front is very wide and forms a corridor or lounge. Inside the house is divided by earthen walls into three parts. The two small rooms to the left and right serve as bedrooms and the central one as a living room. The kitchen stove, made of stone, is set up in the latter. The bed is
352 made of strips of bamboo, which are supported by long wooden benches. Bamboo mats are used as a mattress. Mosquito netting is also occasionally used. It is really surprising to see mosquito nets there, because even among the Chinese of Hainan, mosquito nets are only rarely seen.

/35 cont./

M 361 [363] interconnected. Without a guide one can get lost once inside a chai; turning right and left, one will be unable to find an exit. Chinese passing through a Miao chai often cannot find a single Miao, because they have gone into hiding in small alleys, barring the doors and refusing to come out. The Miao chais are not located along lines of communication but in the deep M [487] mountains and valleys accessible only by small paths. Although visible at a distance, they often cannot be reached. Without modern arms, they cannot be easily taken. For the last few hundred years continuous Miao unrest in western Hunan may be largely related to the fact that their chais were easy to defend and difficult to capture.

M ●342 C [342] Houses. — Chinese houses within the Miao area generally are built with walls of sun-dried brick, and roofs covered with tiles. The Miao house is slightly different from the Chinese house. Chinese houses are generally of the three-room type, but Miao houses may consist of one, two, three, four, or five rooms. Wealthy families generally build five-room, two-story houses, with brick walls and tile roofs. Ordinary houses have three rooms with walls made of brick, stone in pieces, or sun-dried brick, and a roof covered with tiles or sometimes slates, M [137] pine bark, or thatch. (Illus. 14).[1] Pine trees are abundant in the Miao area /Illus. 11, 12 on pp. 36, 37/ /38/ /Illus. 13 appears here/ and timber is relatively plentiful, hence moderately well-to-do families build two-story houses. Pine bark when pressed flat with stone slabs is used by poor families as a substitute for roof tiles. Slates are abundant in the Miao frontier. The thicker ones are used for building walls and paving streets, the thin ones for roofing. The use of stone slates and bark for roofing is rarely seen in other parts, and it is a distinct feature of the Miao area.

The most common Miao house types are either the two-room type with three pillars and four frames or the three-room type with four pillars and four frames (Illus. 15).[2] In a three-room type house the middle room is the main room. On the M 353 778 rear wall is attached an ancestral tablet (in imitation of the

[Text continues on p 63]

1 See [Cat. 116, p64- ANALYST]
2 [" , p65- "]

2:Ling & Ruey--64 E-5 (1933) 1947 AE5 Miao AE5

Illus. 14. A Mao house, with sun-dried brick walls and a roof of bark, slate, and thatch.

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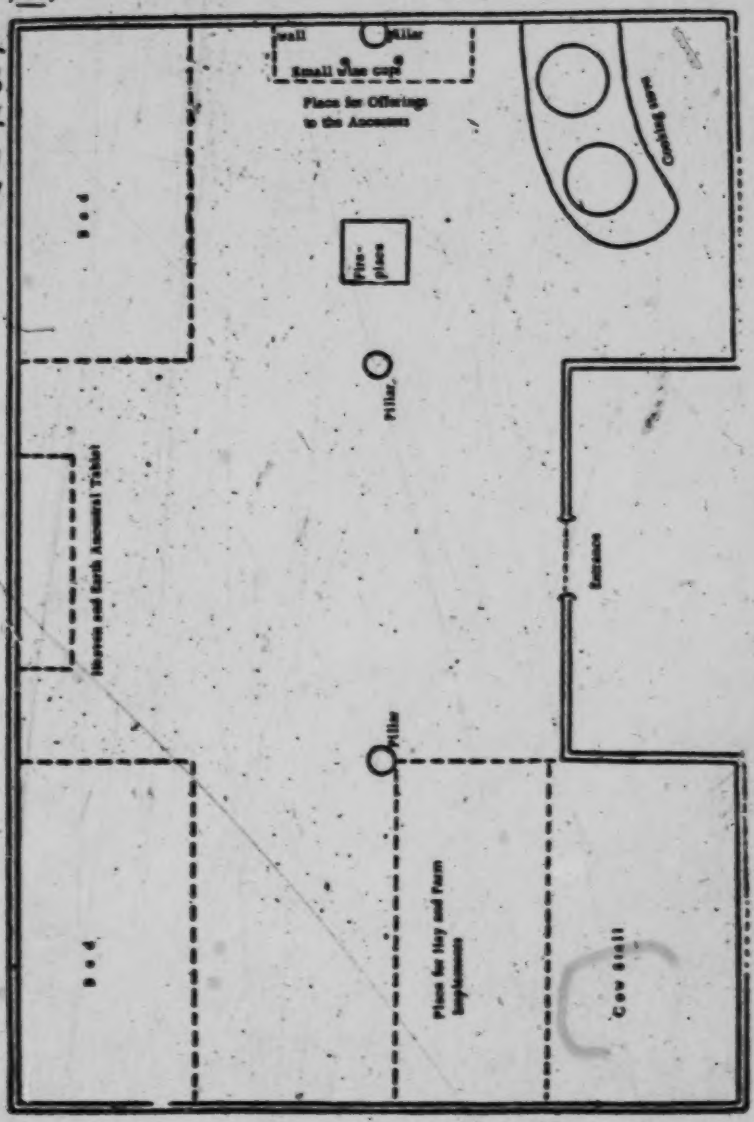

Illustration 18. Plan of a three-room-type house of a Lung family among the Miao

M 353 [184] [551] [35] [778] /41 cont./ Among the Miao there are five surnames: Wu, Lung, Liao, Shih, and Ma. The arrangement described above is a Lung house of someone with the surname. The families with other surnames place the fireplace, the kitchen stove, and the ancestral shrine on the right-hand room, just the opposite of the Lung surname families. In the two-room type of house the fire pit is in back of the middle pillar, and M 342 the stove is located in the room on the left (Illus. 16). The [353] partition into two or three rooms is done by means of the pillars and not by walls or screens. In the houses of wealthy families [556] side rooms are built on both sides of the main house (Illus. 17). [251] If the side rooms should have two stories, then the top story is [231] for the storage of grain and the ground floor for rearing domestic animals. The toilet space in a Miao house is often in the pig 514 pen or in the cow stall, and used both by men and women. Travelers in the Miao area find the using of the toilet a painful ordeal, because the stench is unbearable. Besides the M 251 storage loft the Miao house often has underground storage, dug underground about a chang deep and divided into two or three bins for storing foreign potatoes or sweet potatoes. After the sweet potatoes, etc. are stored underground, they are covered with a bamboo-plaited cover, to allow free circulation of air. If the potatoes spoil, it is necessary to wait for some time after M the bamboo covering has been removed before going down. [213] Or, one goes down with a light; if the light goes out, it indicates the presence of carbon dioxide, and one must refrain M 241 from entering. There is no difference between the agricultural 171 implements used by the Miao and by the Chinese, but the 352 furniture in a Miao house is much smaller in size than those used by the Chinese (Illus. 17).

M 487 Roads. — The communication system in the Miao area consists of land routes and waterways. The most important C 487 waterway is the T'ung Ho, because it is navigable for a comparatively long distance, and it goes deep into Miao country. This river starts at Lu Ch'i and goes toward the mouth, extending 17 li to Su-mu Ch'i, ten more li to Hsien-ch'i-t'ang, another 21 li to Nung-t'an, 15 more li to T'an Ch'i, ten more

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2:Ling & Ruey--68 E-5 (1933) 1947 AE5 Miao AE5

/42/

Illus. 16. Interior arrangement of a Miao house of the two-room type with three pillars and four frames.

2:Ling & Ruey--69 E-5 (1933) 1947 AE5 Miao AE5

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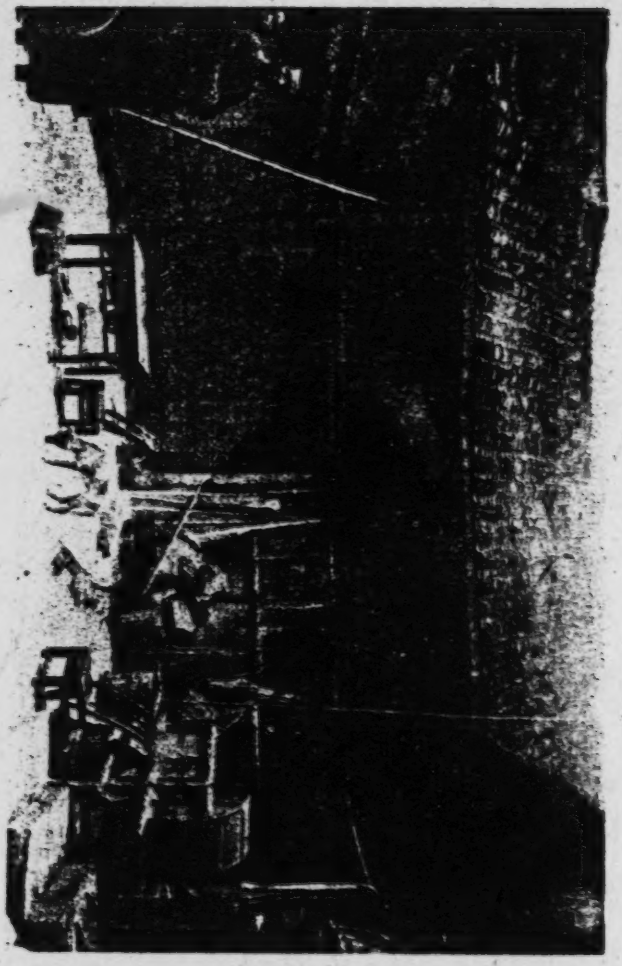

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Illus. 17. Miao in a house with a main house and additional side rooms.

/132 cont./

782 they spread seven bowls each of wine, cooked rice, and water-buffalo meat, a bowl of tea, and a bowl of sour soup. Altogether there are 23 bowls. In addition they put out two large bowls of water-buffalo meat, and place beside the table a live pig, whose four legs are tied up. On the outside wall of the house is hung a red rug. /Illus. 59 appears here./ /133/ A spear piercing a piece of wood stands upside down on the ground beside the blanket. The sorcerer-priest sits down at the right side, holding a double-edged sword in the right hand, a sheaf of t'u-t'ou-pai-yeh in the left, and a bracelet. He utters an incantation, while attendants hold the [788] wine pot and pass the wine, blow the signal horn, beat the gong and drum, and set off firecrackers, as in Illus. 59. First, seven strings

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Illus. 59. Eating Pigs, A.

2: Ling & Ruey--215 E-5 (1933) 1947 AE5 Miao AE5

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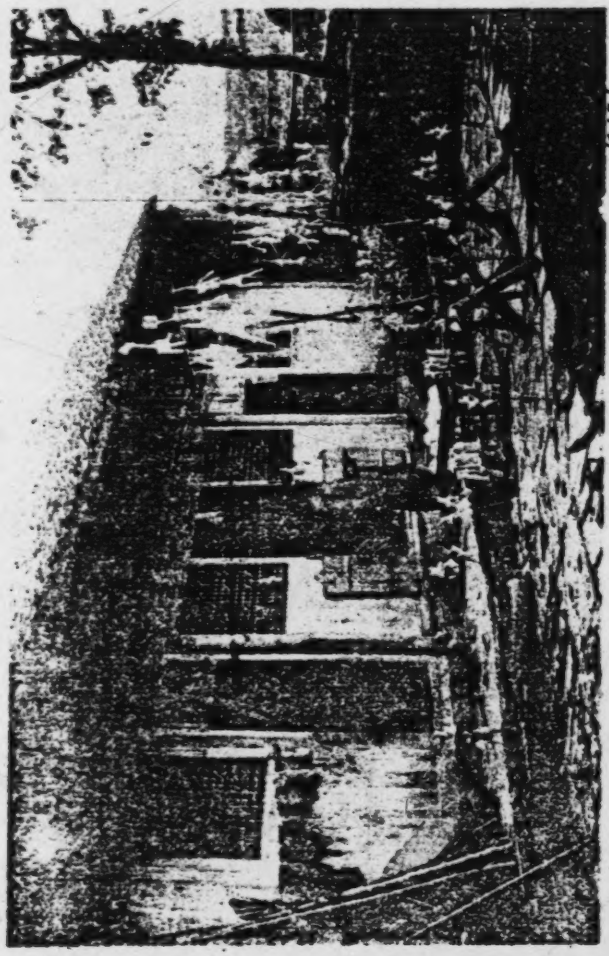

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Illus. 64. Ta Kan Lo, A.

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

361 house and house, village and stream, village and forest, and later between village and village. The villages being on the
342 sloping hillsides, the householder must first level off the
361 site he has chosen. This he does carefully, and the bank of earth twelve or eighteen inches high left at one side of the plot makes the protection for the back side of the house. A shallow trench is dug between this bank and the edge of the wall, and around the other three sides of the rectangular levelled place, to drain off the torrents of water that fall during the tropical storms.

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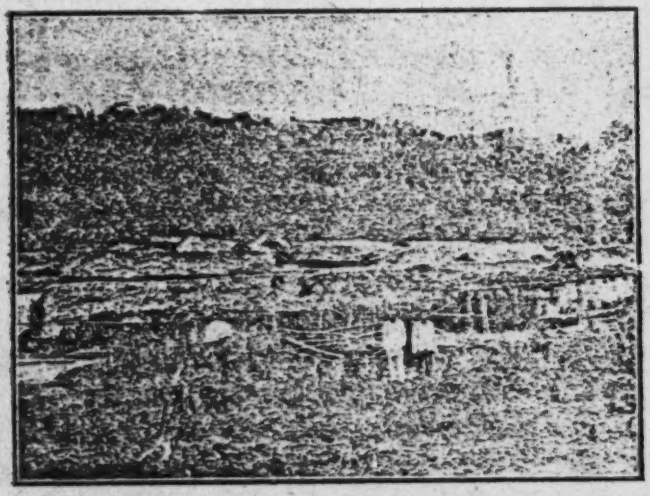

Miao Village.

342 Four strong poles, standing about six feet above the ground, are driven firmly into the earth at each corner of the house-to-be. Ordinary houses are about thirty feet long and ten feet wide. At the middle of the two ends higher poles, standing about ten feet above the ground, are put in, and two more of the same height in the centre of the building and on a line with them, to hold the ridge-pole. Smaller posts are planted at regular intervals along the longer sides, and heavy bamboo or light timbers laid upon them to form the rest of the skeleton of the house. Light bamboo poles are lashed to ridgepole and sidepoles to take the place of rafters, and the top of the house is ready for the roof. No nails are used in the structure. Fastenings are made by means of bamboo or rattan withes, tied securely in place.

Roofing is done with one of three different kinds of material. Sometimes the leaves of the fan palm are used, laid overlapping each other. This roof is very easy to mend.

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

as you merely stick another fan under the thatch wherever the water is dripping through. Sometimes bundles of a heavy swamp grass are used, or the third alternative is rattan. The big rattan branches are taken, stripped of leaves on one side of the mid-rib, laid one above the other with the leaves overlapping, and the whole section fastened to the roof. This sort of roofing takes longer to prepare but is probably the most durable of the three. 342●

The walls are the next problem. Often they are of bamboo stakes driven into the ground close together and chinked with mud up to the low roof. Sometimes they are simply split bamboo woven into screens and fastened firmly into place. No windows are left except tiny square openings in the walls and these are by no means universal. One door is left in the middle of the long front side of the house, a bamboo screen with bamboo withes for hinges and an ingenious bamboo latchstring. The eaves project two or three feet over the roof edge in every direction. At the back they thus extend almost to the top of the bank of earth mentioned above. In the front they extend down so near the ground that it is almost impossible to enter from that side, but a simple matter to enter this tunnel-like verandah at the end of the house and walk along close to the wall until the door is reached. The pig troughs are usually situated under this verandah, and the chicken coops also. Trough and chicken coop are hardly the proper names for the articles though they are used for those purposes. Their construction will be explained later. At one or perhaps both ends of the house the roof is extended three or four feet and under the shelter thus formed the household firewood, rice mortar, fishing and other implements are stored. The cows, if the family possesses any, are tied at night in a rude shelter near the house.

The floor of the house is made of pounded mud, cracking in dry weather and damp in rainy seasons. The general division of house space is shown in the accompanying sketch. Two stones make the fireplace and the crude iron skillet rests on them while the fire is built on the floor. Long logs are burned, being pushed into the fire as they gradually burn away. The smoke finds an outlet wherever it can, as there is no chimney. Above the fire a shelf of bamboo holds the family supply of corn or whatnot that needs drying. Hanging shelves on either side of the living room hold the family property. The rice room has a floor of woven bamboo, about a foot from the ground. As sons of the family marry, another room may be built on to the original house, if the new family does not set up a separate establishment entirely. [354] [352]

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

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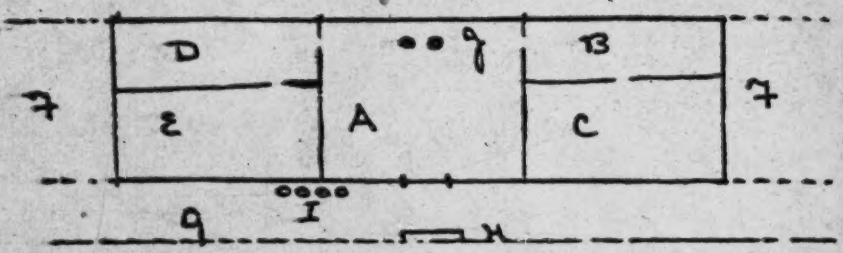

A—Living Room.
B—Parents' Room.
C—Rice Room.
D—Daughters' Room.
E—Sons' Room.
Used for various purposes.

F—Shelter for wood, etc.
G—Front verandah.
H—Pig trough.
I—Chicken coops.
J—Fire place.

I have seen one or two houses where there were three and four main entrances to the front verandah.

412 415 The utensils and implements used by the Miao are of the simplest. Rude iron hoes, heavy knives and the clumsy iron skillets are purchased from the Hainanese traders. Sometimes the skillets are lacking and the rice is steamed

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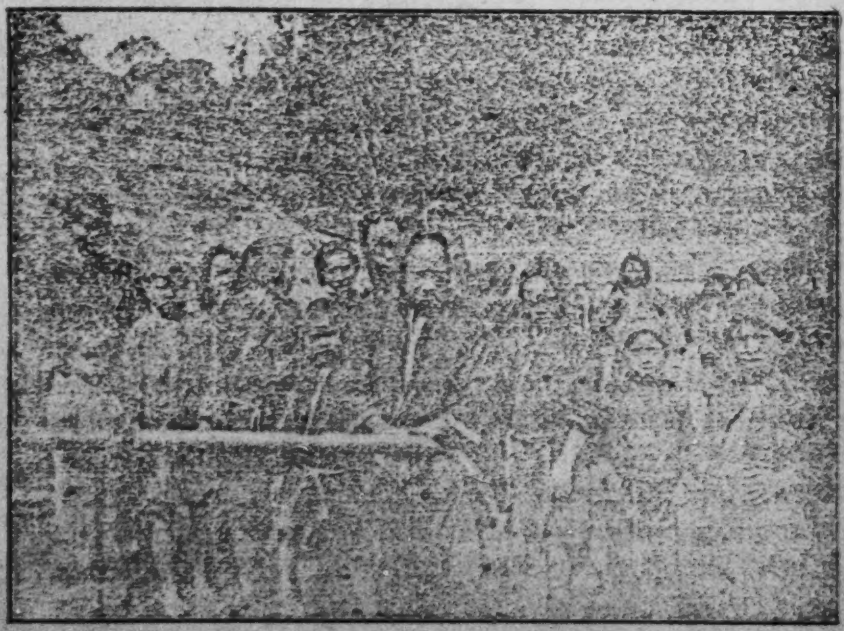

A Group of Miao Women and Children gathered round the pipe that carries the water to the village from a stream above.

4:Michey E-5 (1908-7)1967 AES Misc AES

361 villages, all of Cowrie Shell Miao, on the slopes, with their fields on other slopes and 563 on the valley floor below. In fact, in the 463 whole *lien pao* of Teh-hua there was just one small group of Chinese of one surname, Ch'u, who lived in the mountains and were iron-596 workers. There I learned that the family in which I lived in Yang-chia-zai had migrated from this village of Yang-niu-ts'un. A younger brother and his family were living in the old home, a fine house with three walls of large, gray brick, and the widowed sister-in-law in one of the other villages. Of these five villages three contained families by the name of Yang (楊) with single families of other surnames, one was of the Lo (羅) family, and one of the Wang (王) family. They had 764 intermarried, as I found out when an old man in the Lo family village, Lo-ying, died. At that time the tripod was set up in Yang-niu-ts'un before the house in which lived a woman from the Lo family. For this old man they danced for two nights and the funeral lasted four days. I noticed here a difference between the funerals for men and for women; for the women two charges of gunpowder were set off at a time, for the men three.

361 The valley was a very lovely one with a great many wooded slopes. Well up on one 342 of these was set the village of Yang-niu-ts'un. Some of the fields were also on the mountain sides, but most of them on the floor of the valley below through which flowed a stream, watered by rivulets from the hillsides. The school and *lien pao* office occupied a new building at the gate of the village. There were other new buildings in the village, too, and foundations with beaten floors filled in and used as threshing floors. Local men were doing the carpentering on one, including the making of wooden water casks, troughs, etc. This was in front of the house belonging to the Wang family, evidently a well-to-do one. 342 Their house was of three storeys with kitchen, stables, and pig-sty on the lowest level, entered by a flight of stone steps. Usually one entered the living rooms from the second level, but there was also a ladder from the stable and kitchen. On the new house I

4:Mickey E-5 (1940-?)1947 AE5 Misc AE5

342 noticed the symbols for *yin* and *yang* and the *pa kua* for heaven and earth over the door.

342 596 During the time of my first visit I was invited to stay in the home of a relative of the same generation as the old man's son in Yang-chia-sai. They had two houses, the highest on the slope on which the village was built. The old house was a good one but the new house as good as any I saw in Kweichow, being built all of wood, with balconies on the second storey (fig. 13, *f*). The central hall and front of the building were lacquered red and black. My room had a wooden floor. They served my meals to me there. The household consisted of an old lady whom I privately nicknamed Cricket because of her liveliness, her son, his wife and three little daughters. The son had been educated in Kweiyang and was a teacher in the *lien pao* school. In his house were also the articles used by a priest. They had a buffalo bull kept in a stable of its own and being made ready for the bullfight. [515 574] In this family I saw the evening foot-washing, at which guests were invited to use the tub first and then others in turn. I saw it later in a home in Shang-sai where I visited.

123 I had taken some knitted caps as gifts and wool enough to make one more. Mo-mei gave three of them to her sister's child and three to other relatives she considered most important, so I made the seventh one for one of the children in my host's family. After that was finished I took lessons from Cricket in the making of hemp thread, helped the little girls make necklaces of large snail shells and earrings of fern crosiers, and was invited to several meals in other houses.

352 353 When I arrived there were on the steps leading to the veranda of the old house a table with a pair of buffalo bull horns, points down, a millstone with a spray of rose in the hole, two rice bowls upside down, and some pieces of bamboo on it. Resting on the ground and extending over the table to above the eaves were two long bamboo poles, one with the end split to hold a rice bowl and the other with a sort of bird's nest on top. The house in which the sister of the old man in our family had died had bamboo sticks with straw tied to the top at the two doors.

4:Michay E-6 (1940-7) 1947 AES Misc AES

342 **Houses: Construction and Divisions Indicating Use.** The framework of houses, like those of Chinese and Chung-chia of this region, was constructed of large, round pillars and squared beams fitted together and secured with wooden pegs. A building was of from one to five *chien*.[1] Under the timbering was a stone foundation up to four feet high, which for living rooms was filled in with pounded clay. The stable was a pit with steps leading down into it. The roofs were of tile laid on fir planks or straw, reed, and grass thatch over bamboo poles lashed to the rafters. The typical plan called for a hall entered from a recessed porch about three feet wide, and one or two *chien* on either side, which were subdivided or left as one large room. No two houses in the village were exactly alike either in the actual arrangement of the rooms or in the uses to which they were put. The very small room back of the hall sometimes contained a loom or a rice-hulling machine, or was used for storage or as a sleeping room. One of the side rooms was used for animals, as a stable and kitchen with no partition, as kitchen and general living room with no partition, or divided by partitions. Any of these side rooms except the stable could have beds in them. In addition to his bedroom, back of which was a general utility room, the head of the family in which I lived had what might be called a private sitting room. During the colder weather there was a bed for him there. Back of each of the other front rooms there was a sleeping room. The loft was also used for that purpose both in the main house and in the building opposite. The "new house" (fig. 13, *e*) had five *chien*, of which one was divided into two bedrooms for the younger nephew and his family, one into the bedroom and a general room for the son and his first wife, one into the hall and a small room for storage, one into the bedroom and a general room for the son and his second wife, and one into kitchen and storeroom for fuel, lime,

[1] The standard section of a Chinese house.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

and so on. It was in the rooms for the son and his second wife that I lived before he married her. The front room was then a study and schoolroom. 342

The houses also varied considerably with regard to the material used for siding. The "old house" and one other had three walls of sundried brick and mud plaster and one of wood; the "new house" had three walls of perfectly matched and fitted large, gray brick and a fourth of wood. Others used any combination of planks vertical or horizontal, with or without the bark, interwoven bamboo strips with or without buffalo dung plaster, pieces of bamboo matting, bundles of straw or bundles of faggots, and the newest house had walls of beaten earth similar to those of the poorer Chinese houses in the vicinity. One house even had a wall of the tile intended for roofing, which will probably be used later for that purpose. The house of my host in Yang-niu-ts'un was, as I have said, of wood throughout. In general they built as good a house as they could afford, following Chinese styles.

Even the poorest house with one room, stable, and thatch roof had a loft for the storage of faggots, straw, unthreshed grain, baskets of grain and miscellaneous articles, sometimes piles of grain and other foods. None of the houses were weathertight, but this was not an unmixed evil, for there had to be some means of escape for most of the smoke from brushwood fires built in pits in the floor. The granaries were about six feet square and built on piles. The floor inside was of beaten earth on planks.

The wood used in construction was pine for the timbers, partitions, and loft flooring, fir and cypress for the roof planks, bamboo for poles across the rafters, interwoven siding, loft flooring and partitions. Tile, straw, grass, and reeds were used for roofing, bundles of straw or faggots for siding.

The better houses had above the door the *yin* and *yang* symbol (fig. 7), and the *pa kua* 342 353

4:Mitchey E-8 (1909-7)1967 AES Miao AES

symbols for heaven and earth, ☰ and ☷. One house I saw had a festoon of wooden daggers above the door, also. The first two copy Chinese custom and the third resembles a charm against evil used by the Hua Miao of An-shun Hsien.

[531]

FIG. 7. The *yin* and *yang* symbol.

According to the season one might see across the front of the houses festoons of tobacco leaves drying, and around them large bundles of faggots or straw (fig. 13, *c*), later stored in the loft or used as fuel in the kitchen, sheaves of grain or bundles of bean, pea, and other plants pulled up by the roots, carrying poles with baskets on either end, baskets used to transport small pigs to market, various other types of baskets, wood or bamboo poles, newly dyed cloth or clothing drying on branches or bamboo poles from one tripod of poles to another, wooden water casks, water buffalo horns, threshing boxes, spreaders, stones for sharpening knives, piles of straw, tile or brick.

Sanitary Arrangements. The toilets of the village were open cesspools or the woods and thickets. In winter there seemed to be only three or four cesspools in the village, but toward summer little straw or brushwood "tents" around other pits sprang up at several points in or on the edge of the village. Chickens and dogs were scavengers, and dogs were trained from puppyhood to come when called to clean up after a baby or small child. Now and then a well-to-do family followed the Chinese custom of having a pit with planks laid across it in a small room or lean-to. The night soil was used as fertilizer.

Furniture. In general the furniture in the houses in this village did not correspond to that in Chinese houses. In the schoolroom-study and adjoining bedroom there were the Chinese square tables and long benches. Similar ones were found in other houses so that in the whole village there were enough to provide for guests at a fairly large feast. In the study there were also a small organ and a

[22a]

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

462 and transporting it therefrom. They helped
241 with the carrying out of grain and carrying it in again at night, when it had been sunned on the mats.

462 One or two men swung the large wooden
252 mallets by means of which glutinous rice paste was beaten in a stone mortar to the right consistency for shaping. Men did the butchering of animals. They did most of the cutting of tobacco and the making of its leaves into festoons for drying.

462 Men worked in large groups to bring the
342 stone for a building's foundation, transport,
412 bark and trim the logs, and from them make planks and beams. They fitted them together according to the directions of a head carpenter and set up the frame. They did the roofing of houses, whether the laying on of thatch or the placing of tile. They also made articles of wood, such as the wooden parts of some tools and implements, water casks, and buckets, and of bamboo, such as baskets, scoops, and mats. There were no special craftsmen in the village other than those who were especially skilled in the making of wooden and bamboo articles. When a building was constructed the owner made the stone foundation and other villagers barked the logs, sawed the planks, shaped the pieces of the frame, assembled it under the direction of one old man. Men might be called in from other villages for this work. In Yang-niu-ts'un local men not only did the work of building a new house but also made articles needed in it.

462 Men sometimes took charge of children,
855 even to carrying a baby on the back while
622 plowing. They were apt to be more indul-
875 gent than the mothers, and the children en-
648 joyed being with them. Contacts with the outside world, other than a certain amount of buying and selling and social visiting with other Cowrie Shell Miao, were carried on by the men. Certain men of the village were heads of a *pao*, ten families, the smallest division in the Chinese political system of the district, and one older man with leisure and education was the chief of these. Small matters came before them, and only when they could not settle a matter was it taken to the *lien* (group of) *pao*, perhaps even to the *hsien* officials. Two men in this village have been teachers in the local school.

788 (c) For Cheng-hsiang, who had been taken
755 by soldiers and was then near Ch'angsha, Hu-
nan, until money should be sent to him for
791 traveling expenses. Shamaness, the oldest of
the three.

[342]

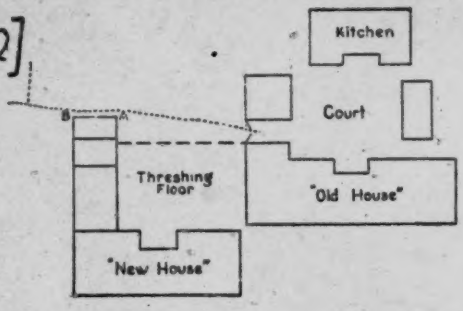

FIG. 12. Plan of "new" and "old" houses, showing the location of the spray of thorn on the threshing floor (*A*) and the point to which the mother took the spray of cassia (*B*).

[69c]

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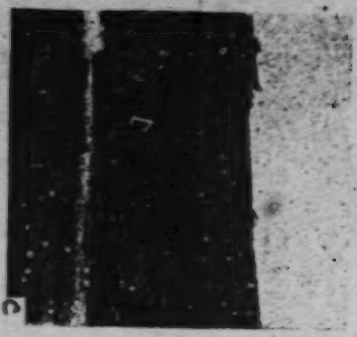

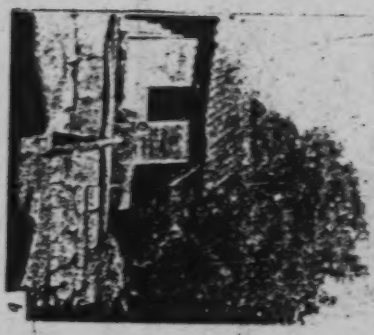

Vol. XXXII, No. Form 19

[For captions, see p. 86b. -- ANalyst]

a, House under construction; *b*, Granary – small child by door, stone foundation used as threshing floor with spread mats. *c*, Village house, showing rolled mat on threshing floor and bundles of faggots lying against the house. *d*, Women sitting on the edge of the foundation, granary and plow in the background. *e*, Front of "new house," showing sheaves of rice, clothes drying, sedan chair, mats with grain drying on threshing floor. *f*, House in Yang-nin-ts'un, showing sedan chair and balconies – not a typical house.

[798]

224 Many of the Miao are skilled hunters and they
411 will track animals with a keenness similar to that of an American Red Indian. The wild boar is hunted on foot, and when he charges is knifed with consummate dexterity. The deer is surrounded and chased from point to point until it is exhausted, the dogs entering with zest into the hunt. Pheasants are decoyed, and animals shot with a cross-bow and arrows. Sometimes the arrows are poisoned with a product derived from deadly nightshade.

415 The arts of Miao life are few, their implements for daily use being copied from the Chinese. For
361 mutual protection they live in hamlets or villages,
342 and their houses are mud built and thatched with grass.

342 Let us go into one of these—it is not without interest. You will notice there are two rooms.
231 In the inner room a cow, a few goats and sheep
281 and perhaps a pig are stabled. The cow is needed for ploughing, and the manure for their somewhat barren farm land. From the sheep's wool, capes and sleeping-rugs are woven. Skins from the goats serve as winter jackets for the older men. Morning and evening these cattle pass through the living-room to and from their grazing-grounds.
342 The living-room is a most extraordinary apartment, since it serves as kitchen, dining-room, guest chamber and, when night comes, as bedroom.
354 In the centre of the earthen floor a coal or wood fire burns, and if the wood be damp your eyes will smart and sting, since the only outlet for the smoke
352 is the door or the roof. Near the fire are a few

low stools, not more than four inches high, and 352
close at hand is an article of furniture which serves as a table, though it would be flattering to call it by that name. Arranged by the side of the walls are a grain bin, a cistern or tub in which the drinking water is kept, a contrivance which serves as a bed, a large iron pan for cooking and other purposes, and innumerable odds and ends which to you would appear useless but to the owner are valued family possessions. On rudely contrived shelves or in a roughly made cupboard are several earthenware or wooden basins with primitive chopsticks and spoons. You will notice the loom, which is 286
as primitive as that used in the days of the Biblical Pharaohs. It will interest you and you will wish to examine the framework, the warp beam, lease rods, shed stick, heddle-rod, cloth beam and unfinished fabric. Happily it is not a fixture and can be moved outside the house, so that the weary housewife can weave in the sun. For the most part the articles enumerated, together with bundles of clothes, form the whole household possessions of a Miao family. The tragedy of these mud huts 342
is not so much the poverty as the ugliness and the absence of cleanliness. The missionary often has to sleep in a house such as this, and when his bed has been set against the dividing wall, if this has been made of wattle as it frequently is, some animal will push his head through a hole in the partition to have a look at the stranger.

Miao salute one another with great cordiality, 576
men greeting men, and women, women, by rubbing

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

241 412 handle. The harrow is made of thick boards or beams through which iron spikes are driven. The hoe, pick or mattock has a long wooden handle and only one point. The sickle used for reaping has a short wooden handle and a curved iron blade. Rice is threshed by holding a bunch of the rice straw in the hands and beating the heads on the inside of a large wooden box into which the grain falls until all the grain is beaten off the stalks. Wheat and oats are threshed by means of flails by men or women who strike the grain in succession. The plow can be used in the rice paddies and on other level fields but much of the land is so steep that it can be cultivated only by means of the hoe. Some of the land is so steep that it [311] cannot be cultivated. This is a valuable source of supply for firewood, lumber and medicinal herbs and is useful as pastureland.

342 The houses are built like those of the Chinese. The roofs are made of straw or of reeds or more rarely of tile. The walls may be of beaten clay, of cornstalks tied together, of bamboo strips woven together and plastered with clay, and this possibly whitewashed, or of lumber. The simplest houses are oblong, consisting of one or two rooms. Sometimes there are no windows in the smallest and simplest houses and only one or two doors. As the houses vary in size and complexity, they may be oblong or triangular and consisting of two sections at right angles to each other, or of three sections with two parallel sides and a third section joining them across their ends or they may have four sides enclosing an open court or "heavenly well." There is only one story but sometimes there is a loft with or without windows.[6]

Some people live in natural caves. They are the poorest folk who cannot afford to make or to purchase homes. The legends indicate that in the past cave-dwelling was much more common than it is to-day. In times of war or when brigands approach, many families move into caves which serve as strongholds until the danger is past. Only natural caves are used in this way but many of them have been artificially improved so that they are almost impregnable.

762 There were formerly many fortified places called in Chinese *chai tzŭ* 寨子 where groups of houses were clustered together for protection. This is indicated by the names of places such as Wang Wu Chai 王武寨 and by the frequent references to fortified places in the legends. To-day there

6. People do not sleep in the loft. There they store their rice, corn, beans and other grains and baskets, rain hats and tools. In the poorer homes the windows are small square holes with vertical slats of wood or bamboo to keep out birds, animals and people. The best houses have wooden lattice windows made by Chinese carpenters.

10: Graham E-5 (192?-?)1954 AE5 Miao AE5

101 The Miao call themselves Hmong, and the Ch'uan Miao call themselves Hmong Bo or old Miao, because they believe that they are descended from a very ancient race. They are also called Hmong Gleh or White Miao because in some localities they wear or have worn white clothing.

HISTORICAL BACKGROUND

175 References to the Miao are found in the earliest Chinese literature. It is stated that the San Miao, who could not be pacified, were exiled to the province of Kansu, where they apparently disappeared.

Some of the Miao were absorbed, but others migrated southward or westward as the Chinese advanced, and their descendants are found on the Island of Hainan, in Indo-China, and in the southern and southwestern provinces of China. There are historic records of forced migrations of the Miao people from Kwangtung and Kwangsi Provinces westward into Szechwan, Kweichow, and Yunnan, one of which occurred in 1733 under the Emperor Yung Cheng 雍正. The Ch'uan Miao have a legend that years ago, after a war with the Chinese in which they were defeated, they were forced to migrate, with their hands tied behind their backs, to the place where they now live.

None of the histories of Kweichow or of its principal cities or prefectures mentions the Ch'uan Miao, and the Yunnan histories never mention them as Ch'uan Miao, and generally not at all. The Chao T'ung Hsien Chih mentions them as White Miao and merely states that they are there and that they are called White Miao because they wear white clothing. In descriptions of Miao customs those of the White Miao are not distinguished from those of the Hua Miao. In the gazetteers of southern Szechwan, such as the Hsü Chou Fu Chih, they are mentioned only when they engaged in wars with the Chinese and had to be pacified, and there is no description of their customs. The fact is that aside from the articles of Dr. W. R. Morse, Dr. Gordon Agnew, Prof. William G. Sewell, and the writer, most of which were published in the Journal of the West China Border Research Society, these people have practically never been mentioned in historic or scientific literature.

ECONOMIC LIFE

241 463 Agriculture is the principal occupation. These people are truly "sons of the soil" and get their living from the land. Even those who are blacksmiths, carpenters, masons, hunters, priests, shamans, or in recent years teachers, generally depend primarily on farms or gardens for a livelihood. A few own their farms, but most of them rent from the Chinese. One Chinese farmer asserted that a Miao family had rented the same farm from the same family for at least 200 years.

342 The homes of the Ch'uan Miao are much the same as those of the Chinese, especially the Chinese of the poorer classes. The floors and walls are generally of pounded clay, but sometimes the walls are of wood or bamboo and plaster, or even of cornstalks. The roofs are generally of straw or grass, but some Ch'uan 353 Miao have tile-roofed houses. There are rarely any pictures or decorations on the walls, and the main pieces of furniture are square or round tables, long stools, beds, and chairs.

[6 cont.]

291 Miao-I women wear short upper garments without trousers, the lower part of the body being envoloped in a long skirt. Only the Hê Miao women in the east are fond of wearing short skirts above the knee. All the Miao women are highly conscious of
[294] beauty; they plan their clothes carefully and spend most of their time on weaving, designing, and embroidery. However, their everyday clothes are simple. It is only on occasions such as weddings, funerals, dances, festivals, fairs, and religious cele-
[301] brations [7] that they sport their new clothes and silver ornaments in all styles and colors to attract attention.

3) Lodging. Most of the Miao-I tribes live clustered in
361 hamlets in the mountains, except the Chung-chia and the Sui-chia among the I, who live near water, hence the names "Kao-shan Miao" [high mountain Miao] and "Shui-Chung-chia" [water Chung-chia]. It is said that the Miao-I must live in the high mountains in order to thrive and that if they live at the bottom of the mountains, they would suffer disaster and death. But, today, the Miao-I have gradually learned to live [on the plains] and well-to-do farmers who have moved downhill are increasing in number. Although they cannot avoid pestilence, their suffering is not necessarily more than those living uphill. Most of the Miao-I follow the traditions of their ancestors and live precariously on the cliffs in backward conditions. Their
● 342 living quarters are generally on one level, but some of the Miao-I in the southeast also build storied houses. In houses of
[231] one level men and beasts share the floor, but in the storied houses, men live upstairs and beasts downstairs. An ordinary house has one to three rooms; in the latter case, the rooms are small. If there is only one room, then it is used for cooking, eating, sleeping, and all other purposes. The construction of the houses is rather crude. Except those of a few wealthy families, which are enclosed with wooden or brick walls and covered with mud, tile or slate roofs, an average house is built of bamboo or corn stalks with tree barks as walls and straw for a roof. They are often slanting and dilapidated. Worse still, some of the poorest Hua Miao and Ch'ing Miao still live today in mountain caves in conditions as wretched as those in the inferno.

69: Lewis T-5 (1950) 1951 AM 1 Indochina
Miao AE5

249 But this family[1] was in its workaday clothes, as its head was very anxious to explain to Dupont. They had been away a week, working in their opium-poppy fields, and now they were on their way home for a flying visit. Dupont asked about a dog, and the head of the family invited us to come up and see for ourselves, as he had no idea who was home and who wasn't.

311 361 It was a long, slow climb up to the village, although the Meos, as they skipped along by our side, seemed in no way to notice the slope, nor their huge burdens. The coarse grass – usual legacy of Meo occupation – was replaced here by a noxious thorny scrub. For miles, in all directions from the village, nothing would grow but this ultimate of austere vegetations. This village was at the last stage before it would have to be moved. The fields under cultivation were now so far away that the villagers lived dispersed in temporary shelters where they worked. Very soon they would be too far from the village to return at all and it would be moved, ten or fifteen miles, always south; leaving behind the prairie grass and scrub. It only wanted the Mans to arrive here from Tonkin – the Mans cultivate on Meo lines between 1000 and 3000 feet – to reproduce eventually in Laos the denuded wilderness of southern China.

342 181 The Meo village consisted of nothing but a few most decrepit hovels. They were the lowest and the most barbarous examples of human dwellings that it would be possible to find. Why should the Meos be the most elegantly dressed and the worst housed people in the country? They are superb at the few handicrafts they undertake, but they just can't be bothered about how they are sheltered or how they sleep. There is no compulsion; no household genie – like those of the Mois – demanding high standards of order and cleanliness in the house; no canons of taste and refinement spreading slowly downwards from an idly exquisite aristocracy, since all Meos are kept hard at work; no spirit of bourgeois emulation, since this is total democracy, with no betters to imitate. The Meos have only themselves to please, and the result is anarchy.

In the hovel we were taken to, the contents of a thousand school-

[1] [i.e., a Meo family. -- Analyst]

69: Lewis T-5 (1950) 1951 AM1 Indochina
Miao AE5
Laotians AM8

boy's pockets lay strewn about; the lengths of string, the broken penknives, the buttons, the mirror glass, the tins, the bottles and the burned out lamp bulbs. Here was accumulated the jackdaw harvesting, the valuable glittering rubbish which was all a Meo wanted of civilization, and which he was free to take, while leaving the civilization itself severely alone. What foolish, generous people, these town-dwellers were!

Our host's wife, a child of fifteen, was lying with her baby on a heap of rags in the corner. The baby was sick, he said, but the only thing necessary was to keep it away from the light – and air – as much as possible. Most Meo babies die in their first two years, and one wonders what would have happened by now to the fertile land of Indo-China, if they didn't.

There was a gun in the corner – a muzzle-loader of the kind it takes a Meo two years to make. They are copied from the guns first supplied by the Jesuits to the Chinese, but are turned out by an endlessly laborious process involving boring out a solid bar by twirling a white hot iron in it. It was enormously long, like an old-fashioned Arab stove-pipe gun, and when Dupont took notice of it the Meo offered to show it to him in use. We went outside and he loaded it with powder and shot he made himself. This process took about five minutes. Before pressing the trigger he warned us to stand well away because of the muzzle blast. The target was a small banana-leaf, skewered against a bank at twenty paces. There was a tremendous bang when he fired, but the leaf remained intact. He blamed this on the maize-spirit which we had just drunk, and was quite delighted when Dupont, giving a demonstration with his American light carbine, also missed.

There were no dogs at all at this village. They were all down at the poppy fields with their owners, the Meo said.

Luang Prabang lies at the end of a long, curling descent from the mountains and through smoking bamboo groves, on the banks of the Mékong. It is built into a tongue of land formed by the con-

Mi
361

around a bend in the path and which was shrouded in a grayish mist by the heat of the sun, already high in the heavens. It was Phú Nghi, his mountain. When we had crossed the Sông Mã opposite M. Lat on the morning of the fifth day, we had to go up the Hôn Pong, a small tributary coming from the right. Then after B. Ca, the last Thai hamlet, there was a difficult climb over a poorly marked path on the sheer sides of Phú Nghi and through a sparse woods where bamboo chiefly predominated but gradually gave way to yellow thatch grass. Bits of forest remained here and there, and the regular outlines of clumps of wild banana trees, which covered large felled trunks with their outspread leaves, emphasized the great number of extremely recent rây. Sometimes we passed by a field of opium where, amidst the stubble of maize harvested the previous autumn, the precious plant provided the new spectacle of its milky-green leaves with fine indentations, its mauve and white flowers, and its growing capsules which would be cut from March on. At about 800 meters the slopes leveled off a bit between the heads of ravines which intersected them at regular intervals. The Mèo had perched their nests between 800 and 1,000 meters.

Whereas the Man of the province are divided into three islands separated by zones of Thai or Mu'ò'ng habitation, the Meo population forms a coherent block. However, their houses are much more scattered than those of the Man. Thirty were counted for me, 20 on the territory of the canton of M. Lat, five on that of Quang Chiêu, five on that of Hũ'u Thủy. Sometimes they stand all by themselves, like that of the leader, who also had me visit a hamlet containing three families (Plate XIV, B) about one kilometer from his own dwelling, assuring me that it was the /232/ largest agglomeration in his commune. Indeed the Meo, who /Fig. 22 appears here in the original text. / used to belong to the surrounding Thai villages, have been united /233/ since 1912 into a distinct commune, the leader of which is directly responsible to the sub-head of the canton of M. Lat.

Mi
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In contrast to the Man house, the Meo house is built entirely on ground level (Fig. 22), on a ledge excavated into the hillside. In this province the walls are of poorly-joined crushed bamboo, and in winter the cold night air penetrates inside through /Fig. 23 appears here in the original text. / large gaps, especially through the two gable ends which are wide open under the thatched roof. About two meters high up to where the roof begins, the house stretches out

86: Robequain - 244 K-5 (no date) 1929 AM1 Indochina Vietnamese
Mi20AE5

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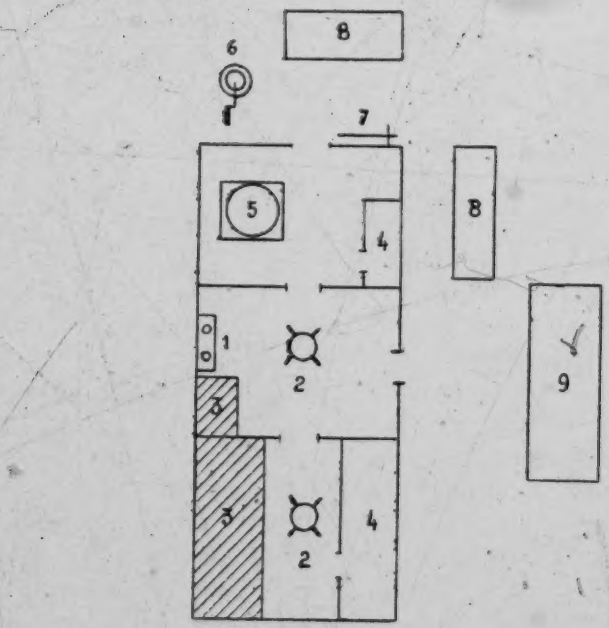

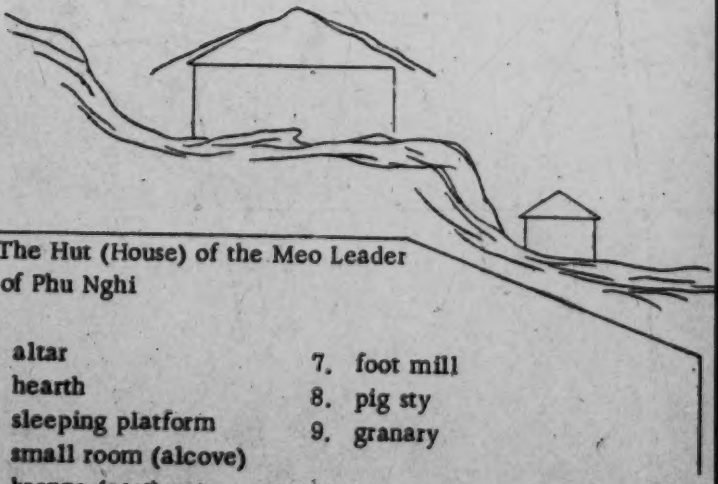

Fig. 22. The Hut (House) of the Meo Leader of Phu Nghi

1. altar
2. hearth
3. sleeping platform
4. small room (alcove)
5. bronze (cast) vat
6. crushing mill
7. foot mill
8. pig sty
9. granary

86: Robequain--245 K-5 (no date) 1929 AM1 Indochina
Vietnamese
Miao AE 5

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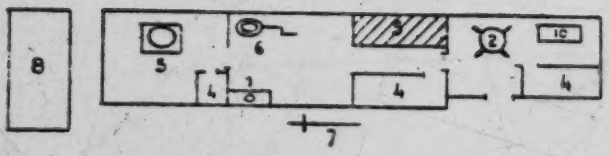

Fig. 23 Méo house of Phu Nghi (a married son is still living with his parents). Same legend as for Fig. 22, with the addition of a loom (10).

in a long rectangle. That of the leader, where I stayed for 24 hours, was 12 by five meters and was divided into three rooms approximately equal in size. At one end, food for the men and food for the pigs was cooked successively in an enormous cast basin resting on a hearth formed by a hollowed-out cube of earth left standing on the platform when the foundations were dug. In the middle was a common room where camp beds were spread out and where the surface of a fragile altar decorated with paper sapeks bore cups of alcohol and sticks of incense (1). Finally, a room at the other end without direct communica-

1. Next to it, four chicken feathers glued to a sheet of paper which was spotted with blood reminded the inhabitants of the periodical sacrifice to the genii of the house.

tion with the outside was provided with a large camp bed and contained a well closed-off chamber where wooden chests held the family wealth -- ceremonial garments, jewelry and salt reserves. In the /234/ kitchen, an alcove served as an extra bedroom. The interior plan may vary greatly in detail, as may be judged by a plan taken from a neighboring hamlet (Fig. 23) (1). I also saw a much smaller

1. However, the house described above would be the typical Mèo house, according to Father Savina, (114), p. 190.

house -- five by three meters -- which contained only two rooms.

The furnishings may be distinguished from Man furnishings by the presence of numerous wooden objects -- troughs, buckets and large spoons and bowls which have been very well made by the Mèo themselves. The foot pestle is outside under the overhang of the roof, or inside like the mill for crushing maize, an assembly of two large round stones, one of which turns on top of the other moved by an eccentric lever (2). Water is brought near the house by a system of

2. This instrument seems to be peculiar to the Mèo. However Colonel Bonifacy found it among Lan Tien Man also (43), p. 178).

bamboo canals often several hundred meters long. Next to the dwelling, a rectangular granary holds the reserves of paddy and maize which would not fit under the rafters, and the pigs are fattened in long, raised

[156 cont.]

291 photographs 105, Plate 39; 156 and 157, Plate 40; 424, Plate 37, show various specimens: blue turbans, turbans of mixed blue and white, blue turbans on top of which larger white turbans are bound, turbans of black-and-white squares, horned turbans, and so on. There is no really fixed style of turban and some latitude is allowed to the "Méo" women in the arrangement of their headdresses, except in the matter of the turbans for great ceremonies. Sometimes the
302 "Méo" women go about bareheaded, the hair rolled in a great pile on top of the head (photo 103, Plate 39, woman at left), or merely brought to the back of the head and fastened in a chignon. The hair is shaved for a width of three or four centimeters about the head, in the place where the turban rests.

Many of the "Méo" men and women wear a big hat of woven
291 rattan fiber in the shape of a truncated cone (photo 107, Plate 39; photo 198, Plate 42) of a model analogous to that of the "Man," but somewhat cruder and without the small spherical skullcap of the latter.

The "Méo" dwellings are generally rectangular in shape. The
342 walls are rarely of masonry (homes of the wealthy); most often they are of pisé or mud or even simply of rough planks.

The pisé is made in two ways: The moistened and kneaded
[339] earth is shaped, [157] by means of a mold, into parallelepipeds which are dried in the sun and are then placed one upon the other, for two or three rows of thickness, in such a way as to form the wall. In the second system, two large planks are so placed that the distance between them corresponds to the thickness which one wishes to give to the wall. Between these planks is packed slightly moistened earth, which is rammed down with large round logs. Then the planks are moved as the wall becomes higher, and are held in place by means of movable transverse members driven into the wall. The framework, formed of roughly squared logs, supports a roof of two sections, generally of straw and rarely of tiles. The roof extends some distance beyond the walls, in such a way as better to protect the latter from the rain.

The interior of the cabin is divided into several compartments:
342 353 In the center, the hall of honor, where strangers are received and

[157 cont.]

342 553 where the ancestral altar is located. On either side of this hall of honor are located the kitchen and the rooms in which the members of the household sleep.

The various compartments are separated by simple partitions of mud, planks, or crushed bamboo.

352 513 The hall of honor usually contains a large cot bed where the visitors sleep. In normal times this room is very cluttered. The agricultural implements are heaped up here and the packsaddles and the harness. Here are stored the harvested crops in big baskets standing on the ground or resting on horizontal logs. Here one usually finds a table, some benches, and some chests.

The bedchambers are provided with cot beds of wood and chests in which the jewelry and clothing are stored. Well-to-do people have, in addition, matting, blankets, and even pillows.

354 In the center of the kitchen the cookstove is located. It consists of a raised area formed of pisé or of large stones. There is neither chimney nor fire screen. The smoke spreads freely throughout the room and throughout the house and escapes through the holes between the top of the walls and the roof. The cookstove sometimes is replaced or supplemented by a large iron tripod. The kitchen

415 utensils most frequently are restricted to large iron pans in the shape of a spherical skullcap, of which we have spoken in connection with the preceding groups, whose size varies according to the wealth of the owner and the number of guests whom he may be able to receive. These pots, placed in position on the cookstove or the tripod, serve alike in the preparation of meals for people or food for animals. The table utensils consist of wooden or copper plates, bowls, teacups and saucers of Chinese porcelain, and wooden spoons. The "Méo" use, in addition, earthenware jars and wooden buckets.

356 The "Méo" cabins can hardly be said to shine with cleanliness. Dust and dirt accumulate on all of the objects, which are almost never [158] cleaned, even the table utensils. Furthermore, should a European, whom circumstances have brought to lodge in a "Méo" cabin, undertake a serious cleaning, it would greatly astound the members of the household.

231 343 The domestic animals (pigs, goats, buffaloes, steers) are stabled in a structure separated from the house, enclosed by large

[160]

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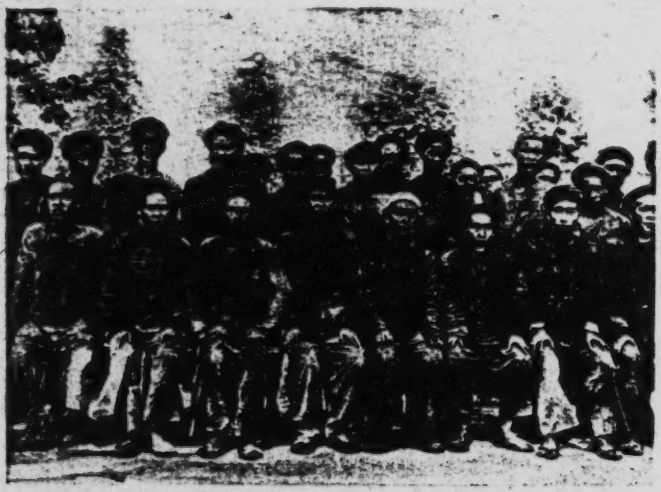

204. Group of "Méo" Notables. "Siao-phay" (Village Chiefs of Region of Pha-Long).

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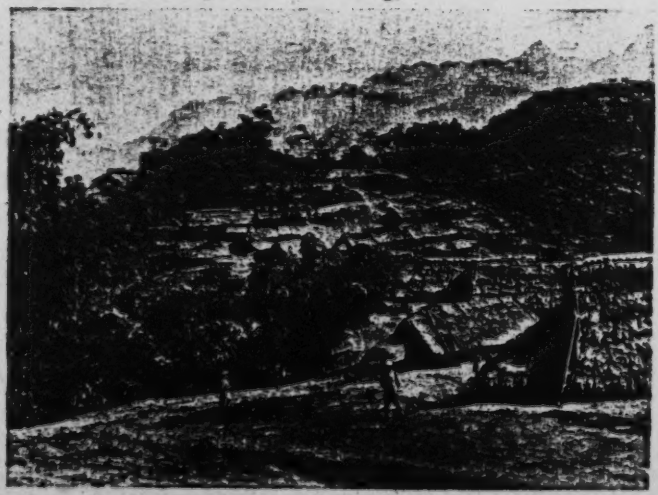

445. "Méo" Village (Region of Pha-Long).

155: Abadie--240 G-5 (no date) 1924 AM1 Indochina
M100 AE5

[162]

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[231]
[954]
[482]

103. "Peu-Méo" Women.

105. "Peu-Méo" Women.

[443]

[285]
[415]

107. "Méo" Market.

419. "Hoa-Méo" Woman.
(Pakha)

[166]

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90. Frontier Post of Pha-Long ("Méo" Country).

347. Ho-to-tchay ("Méo" Village).

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133

184. Opium Field Cultivated by the "Méo" on the Soil of Irrigated Rice Fields.

467. Dongvan and the "Sacred Wood."

[168]

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199. "Méo" funeral. Digging the Grave.

198. "Méo" Funeral. The Interment.

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168. "Méo" Revolving Seesaw.

385. Performing Monkey Trained by a "Méo."

163 Moreover, the birthrate among the Meo is one of the highest
165 of the high region and it is not rare to see six or seven children about each of their little houses. On the other hand, very high infant-mortality operates to slow down the population's rate of increase. It is owing to the winter cold against which the Meo do not protect themselves by closing up their houses better and covering themselves more warmly. Be that as it may, we can foresee that in a more or less distant future, their tribes, no longer able to find nourishment in the mountains where they are settled, and driven along by new immigrations, will gradually come to overflow into the high valleys at less elevated altitudes, and will take the place of the Thai whose birthrate is very much lower.

Section 3

Dwellings

131 Sometimes Meo dwellings are found at the bottom of a cirque
●342 situated on an elevated plateau, as at Dongvan, which is at a thousand
132 meters of altitude, but this is rather exceptional. In fact the Meo prefers to build his cabin on slopes with difficult approaches and near the summit of the mountains. The house usually is built on a small natural spur or platform cut into the side of the mountain, not far from a small ravine which provides him with water with the aid of a bamboo conduit. The roof is of straw or planks laid like tiles, the walls of pise or planks roughly joined, or yet of round logs placed one on the other, the doors wooden and fashioned with an axe. They almost never have windows. For light and air they rely on the interstices between the /133/planks or logs and on one of the gables whose upper triangle is open to every wind. In constucting his dwelling the Meo, who is still so industrious and thoughtful in his other tasks, shows himself to be most shortsighted. By building it with a little more care, and especially by stopping up both of its gables, he would keep away from his little family much of the bronchitis which comes each winter to threaten the lives of his loved ones. We have seen at 2,000 meters altitude and in zero temperature /centigrade/, little youngsters hugging the fire in a miserable wooden cabin with no other clothing than short cloth jackets. They stretched out their bare body and little hands to the flames, while shivering and coughing in a pitiful fashion, and the parents, accustomed to this spectacle, had no

131 idea of covering them or closing up the gable where glacial air poured
342 in.

132 In the rear of the cabin is found a little corridor which separates
342 it from the earthen wall hewn into the mountain. The front is provided with a narrow veranda where horses are stabled in stalls enclosed by round logs.

342 The interior of the house, which rests directly on packed
356 earth, is usually divided into three compartments. In the first is the
352 kitchen where the women habitually work. The cooking-ranges are of clay and are very large. They serve not only for cooking food for the family, but also to prepare the vegetable pastes which make up food for the farmyard animals. The household implements and the various agricultural tools are likewise kept in this room.

The one in the middle is the reception room, where the men gather after work around a great fire lighted in the middle of the room in a square bed of clay. Above this hearth is suspended a bamboo framework on which crops are placed to dry.

The third room contains sleeping compartments, simply small booths, separated from one another by partitions of bamboo or planks. Their sole furniture is a cot. The interior appearance of these dark holes is not at all tempting. In the greatest disorder one may see padded quilts losing their cotton through numerous rips and other belongings of questionable cleanliness.

343 /134/ In front of the house, the pig sty, very well cared . . . for, is suspended above the slope by oaken beams and planks. Next to it, also hung above the void, is located a little shed which serves as a storage place for rice and maize.

352 The house is not without furniture like the Tho cabins. There
241 are tables, benches, cots of wood, all kinds of household utensils or tools, and even musical instruments. All around the Meo plant fruit trees and cultivate beds of vegetables here and there.

342 The type of dwelling which we have just described has nothing
352 which cannot be changed. Poor people and newly weds who are still getting settled simply build a thatched cottage whose sidewalls are made of corn stalks not too tightly joined together, whose spaces freely permit passage of the winter's cold north wind. When evening comes they simply throw a few armfuls of corn stalks into a corner and pass the night on this thinly padded couch.

/43 cont./

634 695 I shall now give a description of such a popular assembly, as I wrote it down according to the stories of the Meau.

The great chief lived in a house that was distinguished, [342] not by its type of construction, but by its special size and beautiful appointments, /44/ from all the other houses in the village. From here he had issued the order through his officials for the popular assembly to convene. On the day of the assembly, the great chief took his place on a stool in the hall of [516] his house. A few steps away from him the chiefs and village elders subordinate to him sat on their heels in a semicircle. All of these men had to be distinguished by an immaculate record, and not every head of a large family was considered worthy of this honor, no matter how old he was. The rest of the men squatted at a proper distance from these dignitaries, and those who could not find any space in the house itself squatted in a dense crowd on the open place in front of the [276] house. Everybody smoked tobacco in large wooden pipes.

[292] The great chief, distinguished by a broad black sash and sleeve trimmings of the same color, remained seated as he opened the meeting by stating the facts of the case in a loud voice. Next he got up and went to the altar. Here he sacri- [782] ficed either chickens or one or several pigs, depending on the importance of the issue before the assembly to the god of heaven and asked the latter to help him with his decision. Then he returned to his seat, sat down, and directed a question to one of the chiefs or village elders. The man addressed jumped up and answered. Sometimes, however, one of the elders would address one of the men in the crowd, perhaps a fellow-villager who was familiar with the issue under discussion. Then this man would jump up and not sit down again until he had given his answer. Finally, when everything was clear, the great chief gave his decision and asked those present to return to their villages. This brought the assembly to a close, and everybody relished the food that had been provided.

/189 cont./

787 [756] The Meau ascribe extraordinary importance to various omens, whose number is almost legion. There are many omens that only the shaman knows how to interpret, while a great number is known to every Meau and he can interpret them himself and act accordingly. For example a field is abandoned if bad [241] omens appear, an /190/ accident occurs, or the crop fails, since one concludes from this that evil spirits are in it.

243 787 When a rice field is laid out, a person must be specially careful, and he does not by any means limit himself to the sacrificial festivals for the protective spirits described above, since the welfare of a Meau community depends upon the yield from the fields. The Meau live on the field products and the [433] booty from hunting; their dwellings and villages stand in the midst of forest areas. Hence it is not surprising that the behavior [825] and the presence or the absence of various animals are believed to be omens. In the search for a suitable location no muntjac may be seen or heard. If this obstacle is met successfully, it may still happen that when the first tree is felled, a turtle or a snake [776] appears. In that case only swift flight can save one, for it means that the dwelling of a spirit has been destroyed.

342 787 825 The omens which have to be heeded when a house is built are equally numerous. One may neither see a snake nor hear the "shriek" of a muntjac. Even the cry of a black squirrel is a bad omen. If none of these bad omens were noticed and if no bird dropped his excrement on the site chosen, the house and its occupants will be blessed.

224 787 825 In view of all this, it is self-evident that the Meau hunters, too, have absolute faith in the omens with which they are familiar. If one sets out to hunt and sees a snake or a muntjac, the undertaking is immediately called off. If one nevertheless wanted to proceed to hunt, he must expect to be killed by a wounded buffalo or elephant.

The muntjac plays an important and always unfavorable role. Merely its "shriek" is enough; the hunter who hears it believes that he cannot expect to bag any game.

/259 cont./

166 621 [596] Among the Meau individual large /extended/ families never migrate alone, but rather the village chief selects the families who are to act as an advance division. This is usually four to five large families. Their /260/ task is to examine the new terrain, to note the cultivable land, and to make preparations for laying out fields. This advance division migrates with bag and baggage, old and young people, and all their movable [342] possessions, but at first builds no houses, living instead under wind screens and leaf-roofs. Then rice fields are laid out, and only after the first harvest does the regular housebuilding begin. — The advance division lays out rice fields not only to meet its own needs, but tries to plan for as many reserves as possible, so that those who come later are temporarily provided for. Conversely, the members of the advance division are fully provided for up to the time of the first harvest by the inhabitants left behind in the old village.

After the first successful harvest the remaining inhabitants of the village follow and conduct themselves accordingly in the same way. Everything that is not clinched and riveted fast is taken along, and even the posts that serve as supporting piles of the houses are torn out and carried with them.

Men, women, boys, and girls drag along whatever they can [492] carry. The pack animals are loaded as heavily as possible. [614] Families that have no pack animals of their own borrow those of fellow members of the sib from other villages.

166 484 A migrating procession of the Meau is assembled according to a precise plan. First a few strong men set out and with the jungle knife hack out a path through the thickets of the primeval forest to the place of the new settlement. Once this is done, they return and fetch the others. A few armed men always form the head of the procession. The women and children, with the loaded pack animals, follow, and at the end there are again armed men. The crossbow or the cocked gun is always in readiness, the powder horn within reach.

Miao AE5

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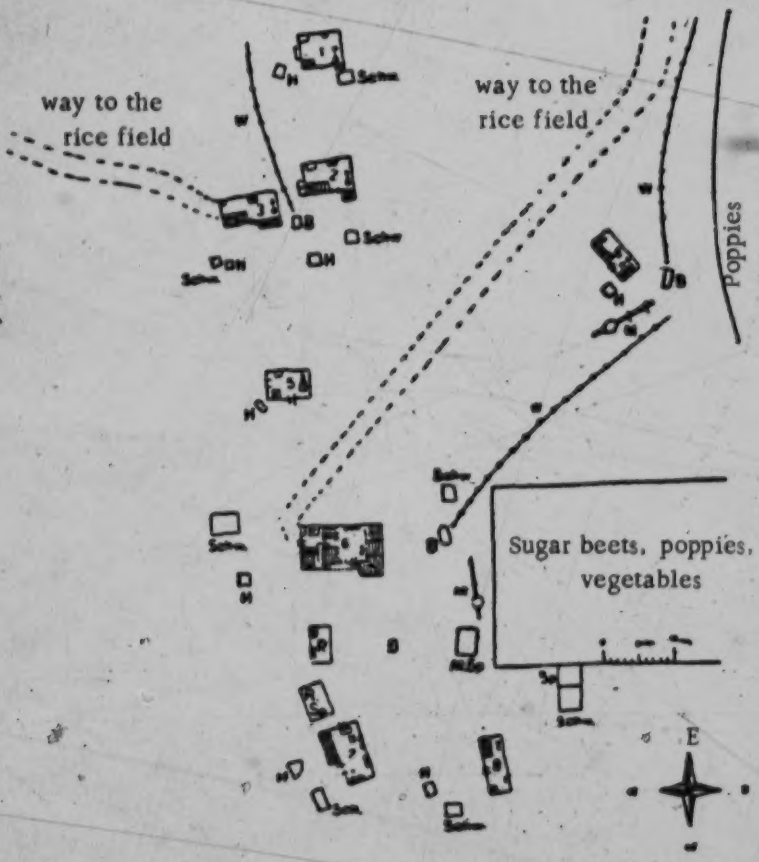


Fig. 57. Plan of the Meau Village Nam Fa.

Key to symbols:

1-8 = Dwellings	B = Wells
▭ = Sleeping places	R = Cattle stable
⊓—○ = Rice pounder	M. Sp. = Maize granary
□ = Hearth	R. Sp. = Rice granary
Schw. = Pigpen	M = Rice mill
H = Chicken coop	Sch. = Smithy
W = Water line	D = Village square

/265 cont./

592 621 [551] is the shaman of the village. Personal name, Plai Tschau; family name, Sen Ku. He is a /266/ brother of the deceased father of the chief. The housewife comes from the Meau village Muang Hu (north of Luang Prabang). Eight of her children died at a later age, presumably of malaria. Three of them [164] died only a year ago within one week, which indicates an [734] epidemic. The youngest son, 23 years of age, is completely paralyzed. He lives in the house with his young wife.

[513] House 4: It has only one open bedroom for the entire family, and one for strangers. The father of the house is a son of the shaman. The housewife comes from the Meau village of Pu Kung; she has three boys and two girls. One child died.

[342] [513] House 5: The walling of the house is merely halved bamboo stalks. It has only one sleeping area for the father and the infant. The married son and his wife sleep on mats on the [551] ground. The father of the house is a White Meau with the personal name of Tschai Su, family name Tau. The housewife died a short time ago and five children have died; only the oldest son and an infant are living.

[622] [551] House 6: House of the village chief (see the ground plan, Fig. 63). Personal name, Pan Sung; family name, Sen Ku (the Lao call him Tsîn Tsai). By his first wife, who died four years ago, he had 11 children, one of whom died. By his second, [587] present wife he has two children, two and three years of age. His wife brought seven children into the marriage. In addition, he [595] has in his house the cousin of the White Meau of house 5 as his secondary wife, but no children by her. Two married sons with wives also live in the house.

[551] House 7: See the groundplan, Fig. 67. The father of the house is a White Meau: personal name, You Wu; family name, Tau. He is the youngest brother of the father of house 5, that [756] is to say, the cousin of the third wife of the chief. The housewife is a White Meau and a female shaman. She had seven children; three adult sons died two years ago, one after another, [731] of cholera. The surviving members of the family therefore fled [164] to relatives in Nam Fa.

/266 cont./

592 House 8: The father of the house: personal name, Yin;
621 family name, Sen Sun. He is not related to the other villagers
[551] and allegedly moved here only because good fields could be
laid out here. He looks cretinous, and this is said to have hap-
164 pened after an attack of fever (meningitis?), but he is a good
[732] worker, and with his daughter of about 20 he lives in peace with
the other inhabitants of Nam Fa. /Ills. 52-57 appear here on unnumbered pages./

34 /267/ Among the Meau in Thailand, we were able to distinguish five house-types:

1. Dwelling houses,
2. Granary housing,
3. Stables,
4. Smithies,
5. Rice-field huts.

There are no houses for special purposes, such as cook-houses, guardhouses, inns, spirit houses, or such for cult associations. Except for the smithies, there is no artisan's housing.

1. Dwelling Houses

● 342 The main entrance of the houses have to lie, not in a definite direction, but on the valley side, in order to prevent the water rushing down the slope from entering the house. On
351 the mountain side of each house there is a drainage ditch which guides the masses of water from the tropical storms past the house and into a gutter, in which it then, as in a brook, plunges into the valley. /Figs. 59-62 appear here./

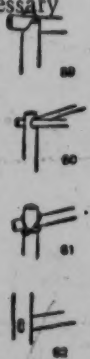
342 When one steps into a Meau dwelling, he at first gets a
[353] very cheerless impression because of the darkness prevailing in it and the smoke-blackening which covers all the walls and furnishings. Also, corresponding with the previously described seminomadism of the mountain peoples, not too much effort and care are used in the construction of the houses. Boards,
[322] beams, supporting posts, partitioning walls, and all parts of the
335 roof are merely roughly hewn with the ax and show marked
[824] irregularities. As binding materials, rattan and bamboo are used exclusively; sawing, nailing, or glueing is unknown. On
[353] the other hand, posts and beams are joined in various ways (Figs. 59-62). With a longer stay, however, and more precise

[TEXT CONTINUES ON P. 369]

/267 cont./

342 observation of the domestic life, it appears that the living [353] habits cannot be called primitive by any means; the houses are appropriately and serviceably furnished and do not lack a certain coziness.

/268/ The houses are rectangular and always built on the [592] ground. Each house is inhabited by the entire family and is the [556] larger the more numerous the family members are. Just as a [858] man's wealth depends largely on the number of his children, that is, his work force, so also do the size and equipment of 352 his house. If many children have died and no relatives can be 353 taken in as house members, the houseowner naturally does not 556 have the time to do more work than is absolutely necessary for his subsistence. In this case, his house looks dilapidated; it is not kept clean, [778] there are no chairs or tables, the house altar consists of only a simple board, the [335] sleeping areas are only partially enclosed by a plank wall or not at all, the household equipment is sparse, and the laboriously hewn planks for the house walls are often replaced merely by plaited work, fan palms, or split bamboo (Ill. 105).[1] Never- 342 theless, a pervasive uniform style of construction is discernible. Every house has, as a rule, two entrances. One leads directly into the kitchen, the other into the living room.



Figs. 59-62. Ways of fastening posts and beams in the houses of the Meau.

[354] The cooking area with the hearth and the [353] tables and stands for the cooking utensils, the altar for the spirit of the house, the rice pounder, an open fireplace, and [574] a resting place for guests are found along the wall opposite the [353] main entrance. Every house has several storage lofts in the interior. If the storage lofts and granary are inadequate for the [251] field produce to be stored, there is often found on one house wall a small addition which serves as a granary. If needed,

1 [See cat 116, P705 - ANALYST]

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/268 cont./ If needed,

342 sleeping rooms, too, are often built on. The basic form of the houses and the roofs is always the same, however. A pigsty [513] and a chicken coop also belong to each house, whereas cattle [417] are usually kept by only a few families. [231]

Cleanliness is a relative idea. In comparison with the scrupulously clean houses of the Lao, the dwellings of the Meau 356 certainly leave much to be desired. At many houses the refuse lies in front of the door for days before it is removed. In other places one sees the women busy at sweeping the house and washing the dishes regularly. Even on important festive days the appearance of the house and yard does not change much. One recognizes by the old rotten trash covered with soot and dirt until it is beyond recognition, which often fills up the houses, that the Meau women /269/ feel no need to create order. To be sure, each move of the village provides an opportunity for 364 it, and this must suffice. There are no toilets. Places outside the village are sought at random and are well known by the dogs and pigs, since they devour all the excrement with amazing thoroughness and thus perform valuable sanitary service.

342 The ground-plan, sketch, cross-section, and drawing of the framework of the chief's house (Figs. 63, 64, 65, and 66) and of the dwelling house (Figs. 67, 68, 69 and 70) with their respective legends indicate the size, construction, and shape of the dwellings without anything more, so I have only a little to add.

[Figures appear on pp 371-377, Text continues on p 378]

39: Bernatzik--371 E-5 (1936-1937) 1947 AO1 Thailand
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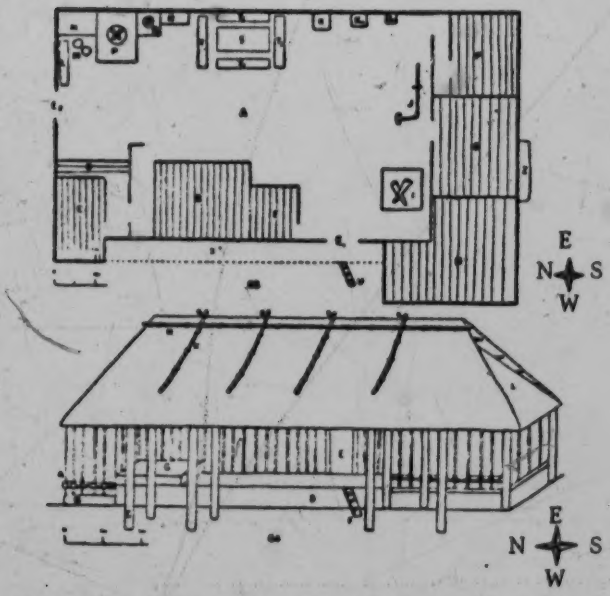

Fig. 63 (above). Chief's house in the Meau village Nam Fa, ground plan.

Key to symbols:

▨ = heavy board walls
▬ = light board walls
..... = ground elevated about 50 centimeters

A = cooking and living room
B = bedroom of the chief and his two wives
C = bedroom of the eldest son and his wife
D = bedroom of the half-grown daughter, who sleeps alone on account of a skin disease
E = bedroom of the unmarried son
F = bedroom of the younger son and his wife
G = common bedroom for all the other children
H = sleeping and resting place for guests and strangers
I = large fireplace
J = built-in large rice-mortar for foot operation
K = altar for the house spirit
K 1 = altar for the wise, soothsaying spirit
K2 = altar for the protective spirit of the smiths
L = trough for collecting food remains for the pigs

(cont.)

39: Bernatzik--372 E-5 (1936-1937) 1947 AO1 Thailand
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Caption for Fig. 63 cont.

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M = heavy clay pots with cooked pig-fodder, which is scooped out for use
N = hanging shelf for kitchen utensils
P = larger hearth for cooking
Q = smaller hearth for cooking
R = parking bench
S = family dining table
T 1 to T 4 = sitting benches
U = stairs, tree trunk with notches
X = raised entrance foundation
Z = built-on dye-trough
E 1 = main entrance door
E 2 = secondary entrance door.

Fig. 64 (below). Chief's house in the Meau village Nam Fa, sketch.

Key to symbols:

A = board wall
B = board fastened in front of the wall
C = supporting posts which support the projecting roof
D = elevated forepart
E = main entrance
F = tree trunk with notches as stairs to the entrance E
G = chicken coop
H = longitudinal bamboo poles tied to the roof truss, which hold down the leaf covering on the ridge
K = roof riders of wood rest on the leaf covering and are fastened to the roof truss
L = hip roof on both sides of the house.

39: Bernatzik--373 E-5 (1936-1937) 1947 AO1 Thailand
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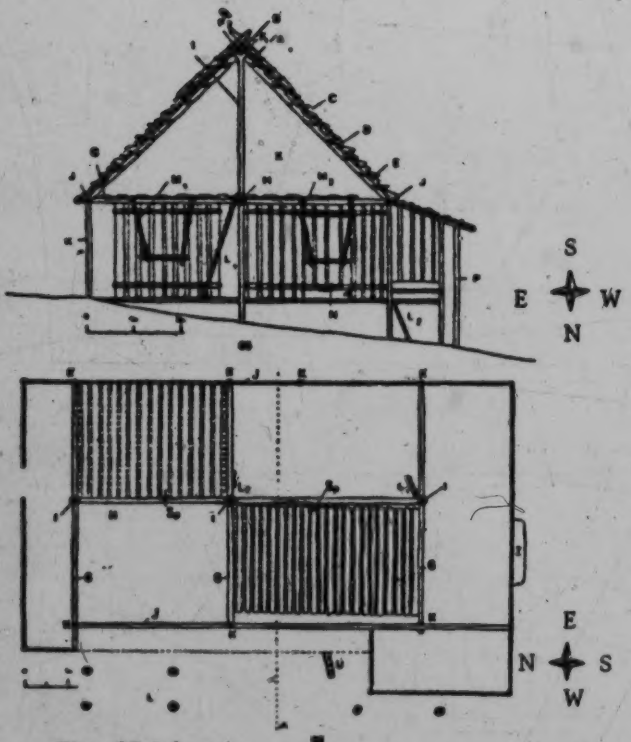

Fig. 65 (above). Chief's house in the Meau village Nam Fa, cross-section.

Key to symbols:

A = roof rider
B = ridge stringer
C = rafter
D = laths
E = roof covering of palm leaves
F 1 and F 2 = poles which are tied on both sides of the ridge for fastening the palm leaves on the roof truss. The roof riders lie on these poles.
G = crossbeam of roof
H = roof beam
I = ridge posts
J = longitudinal roof beam
K = supporting post
L 1 = ladder to the storage loft
L 2 = ladder to the main entrance
M 1 and M 2 = hanging shelves
N = open fireplace
P = supporting posts of the projecting roof.

(cont.)

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Fig. 66 (below). Chief's house in the Meau village Nam Fa, framework.

Key to symbols:

G = crossbeam of roof
H = roof beam
I = ridge posts
J = longitudinal roof beam
K = roof supports of the projecting roof
L = supporting posts of the projecting roof
L 1 and L 2 = ladder to the storage loft
Sp. = storage lofts
U = stairs, tree trunk with notches
Z = dye trough.

39: Bernatzik--375 E-5 (1936-1937) 1947 AO1 Thailand
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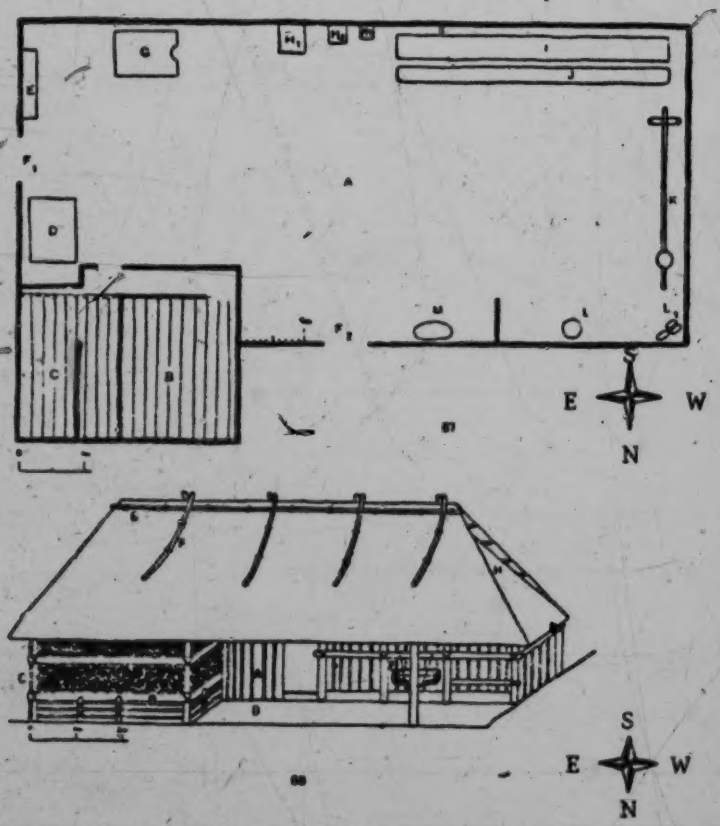

Fig. 67 (above). Dwelling house 7 in the Meau village Nam Fa. ground plan.

Key to symbols:

= board walls
A = cooking and living room
B = bedroom of the parents
C = divided bedroom of the children
D = table
E = wooden trough for pig fodder
F 1 and F 2 = entrance doors
G = cooking hearth
H 1, and H2, H3 = altars
I = long table

(cont.)

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39: Bernatzik--376 E-5 (1936-1937) 1947 AO1 Thailand
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Caption for Fig. 67 cont.

J = long bench
K = rice pounder
L = Clothes roller
L 1 = stones for the above
M = loom.

Fig. 68 (below). Dwelling house 7 in the Meau village Nam Fa, sketch.

Key to symbols:

A = vertical board walls
B = horizontal boards
C = wall made of palm leaves
D = covered antechamber
E = dye trough
F = wooden roof riders hold the leaf covering
G = longitudinal bamboo pole tied to the roof truss
H = hip roof.

39: Bernatzik--377 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

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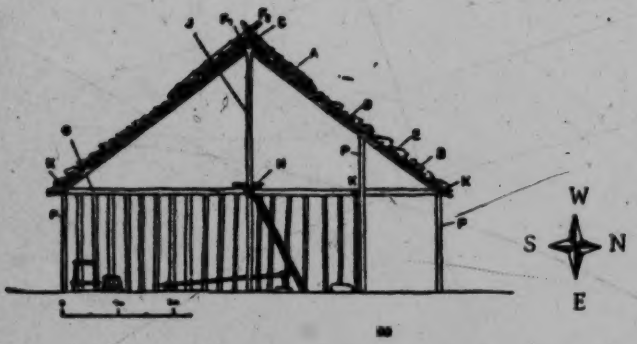

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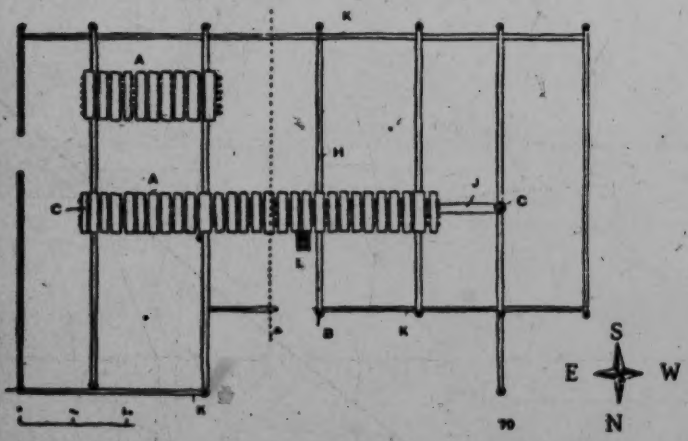

Fig. 69 (above). Dwelling house 7 in the Meau village Nam Fa. cross-section.

Key to symbols:

A = roof rider of wood
B = leaves of the fan palm
C = ridge stringer
D = bamboo rafters
E = laths of the roof truss, to which the leaf shingles are tied
F1 and F 2 = longitudinal bamboo poles for fastening the leaf shingles
G = crossbeam of roof
H = roof beam
J = ridge post
K = longitudinal roof beam
P = supporting posts

(cont.)

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342 Caption for Fig. 70 (below). Dwelling house 7 in the Meau village Nam Fa, framework.

[353] Key to symbols:

A = storage lofts
B = supporting posts
C = ridge post
H = crossbeam of roof
J = roof beam
K = longitudinal roof beam
L = ladder to the storage loft

/274/

[322] The boards of the house wall (Ill. 106), roughly hewn with the ax, are about three to four centimeters thick and between 15 and 35 centimeters wide. They are /Fig. 71 appears here/ not joined to one another tightly, but rather show narrower or wider spaces, through which air and light can enter the windowless room. The boards are thrust into the loamy ground and tied on the inside and outside to a lower and an upper crossbeam, which in turn are fastened to the supporting posts driven firmly into the ground (Fig. 71; further, the chapter, "Household and Kitchen Utensils," Fig. 117). Lajonquière (1), in connection with the

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1. II, p. 306.

description of the Meau houses in Tonkin, mentions, besides walls "made of planks nowhere fitting together," which he calls the "ordinary type," also walls made of pounded earth, which occur only in "the most complete type of house." Abadie (2),

2. Page 156.

[554] too, mentions that the houses of the rich have walls of pounded earth or mud, and describes their erection as follows: "The pounded earth is prepared in two ways. The earth, kneaded with water, is dried in the sun in a form in the shape of a parallelepiped and, depending on the thickness of the wall, is put side by side in double or triple layers. In the second case the moistened earth is tamped down between two boards, the space

[SEE Cat 116, P 706 - ANALYST]

/274 cont./

342 between them corresponding to the thickness of the wall, with
333 the help of clubs. Then the boards are removed and, depending
184 on the height of the wall, again set up above by fastening them to the transverses set into the wall."

[556] [177] In any case, however, houses built out of mud only represent exceptions among the Meau and may depend not so much on the wealth of the family as on the building material available and the influence of neighboring peoples.

Fig. 71. 342 Fastening of the wall boards among the Meau. About 1/40 nat. size.

The floor in all the rooms is the clay soil stamped hard (Ill. 107). 1

The storage lofts rest on the roof beam and the crossbeam (Fig. 66) and consist of strong wooden beams over which narrow rough-hewn boards are laid (Ill. 106). Upon them, 353 piled high, rests a mass of household goods, such as old saddle and harness equipment, antlers, hides, fish nets, binding material bound together in large rolls, baskets of every /275/ size, yokes for the draft animals, carrying bags, hemp, tobacco, and the like. A part of the storage lofts also often serves for the [251] storing of food supplies, such as smoked meat, ears of maize, tubers, grain, and so forth. Various devices to hang things on are put on the beams of the storage lofts (Ill. 100). 2

[342] Savina (1) reports on this: "Still to be pointed out are

1. II, p. 200.

the two platforms which are found above the two side rooms. [251] They serve as granaries for the annual harvest: rice, maize, grain, sorghum, beans, potatoes, hemp, tobacco, etc. At night the rats make a hellish noise here."

The storage lofts are reached by means of ladders (see the chapter, "House Furnishings, Household and Kitchen Utensils," Fig. 137 and Fig. 138).

342 The roof truss (Figs. 75 and 76) consists of rafters lashed to-
184 gether, which are tied to the ridge stringer (Fig. 76, A), which

1 [see cart 116, p706 - ANALYST]
2 [" " " p665 - "]

/275 cont./

342 184 in turn rests on the ridge posts (Fig. 76, B). The layers of palm leaves prepared like shingles are tied very compactly to the roof truss, so that the roof is extremely durable and impermeable. Whereas I could find only this one kind of roof among the Meau in Thailand, Credner (2) reports on houses that are covered with

2. II, p. 169.

rice straw and shingles. Lajonquière (3), too, speaks of straw

3. II, p. 305.

and shingle roofs and such made of beaten bamboo. The latter, however, seems scarcely comprehensible to me, since this material is not at all pliable and therefore cannot be waterproof. This must have been merely a makeshift. The description by Abadie (4) is even stranger: "The roof truss is made of rough

4. Page 156.

wooden sticks and bears a double roof, which in general is covered with straw, rarely with tiles. The edge of the roof projects far beyond the wall in order to protect it better against rain."

[439] By double roof probably the storage loft is meant, and the tiles can only be purchased material, possibly from the Chinese.

342 The construction of the two entrance doors is shown in Figs. 72-74. It should be noted in this connection that the door, Fig. 73, of house No. 7 is made of wooden boards, swings in a depression in the threshold, and is placed at the main entrance, whereas Fig. 74 is on the /276/ /Figs. 72-74 appear here/ north side of the chief's house and is plaited out of split bamboo sticks.

[778] [789] [411] [283] [531] Above the main entrance door there always hangs one or several swords carved out of wood, which are supposed to prevent evil spirits from entering the house. They are tied fast with fiber cord and usually decorated with a simple black line-pattern (see the chapter, "Religion," Figs. 53 and 54).

/276 cont./

342

Figs. 72-74.
The doors of the Meau.
About 1/7 nat. size.
Fig. 72. Entrance door of wood.
Fig. 73. Door-leaf of Fig. 72.
Fig. 74. Entrance door of bamboo.

342 The construction of a dwelling proceeds in the following
787 manner: After the site of the future dwelling has been carefully
[782] chosen, spirit-money is sacrificed and the ancestors and the high Father-Mother spirit are asked whether the place is auspicious. Then one listens attentively all around and looks for possible omens (see the chapter, "Religion and Magic," the section, "Magic, Soothsaying, Interpretation of Omens"). One now erects a leaf-roof and sleeps under it. If now there are still no unfavorable omens observable and no dreams of unfavorable portent occur, then the men and women together begin to clear the site of all brush and level it off.

/276 cont./

342
[824] After this is done, the men go into the bush and cut the supporting posts, usually teak wood, without making any kind of offering. They trim them on the spot and then carry them to the building site where they are worked on and finished. Now the two corner posts are driven in at the lower place of the incline, and then the future occupant says in a loud voice: "May the evil spirits shun this site in the future, for now I am living here." Then

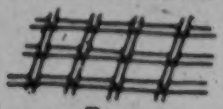


Fig. 75. Rafters tied together.

Fig. 76. Ridge construction: A = ridge stringer, B = ridge posts, C = roof truss. About 1/66 nat. size.

Fig. 75-76. Ridge Construction of the Meau.

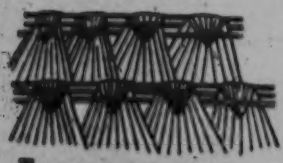


Fig. 77. Leaf shingles. 1/33 nat. size.

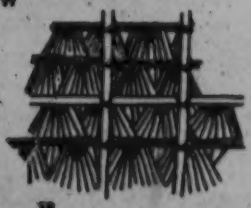


Fig. 78. Roof truss with leaf shingles attached. 1/50 nat. size.

Figs. 77-78. Roof Covering of the Meau.

/276 cont./
342 the other two corner posts, as well as all the other supporting posts in between, are set in, the crossbeams of the roof are tied on, and the vertical planks are fastened.

/277/ Then the roof truss (Figs. 75 and 76) is laid on and fastened. In the meantime the women have prepared the palm leaves, and the men start the roof covering. /Figs. 75 and 76 appear here./

[462] This proceeds in the following fashion: women and children tie the palm leaves in rows on poles (Fig. 77), and these are then placed on one another in layers, like roof tiles, by the men (Fig. 78). They /Figs. . 77-78 appear here/ /278/ start this at the lowest point of the roof and continue until the ridge is reached. When this has been done on both sides of the roof, the long bamboo poles are put to the right and left of it, parallel to the long axis of the roof, and tied fast to the roof truss. Now, at intervals of about one meter, the roof riders, which crowning everything, hold down the leaf shingles, are tied to the roof truss.

When the house is completed in this fashion, the fireplace, 342 the hearth, and the partitions are built. Then a temporary altar 782 is erected by putting a board over three supporting posts. Here [778] the owner of the house sacrifices a couple of chickens and invites the ancestors and his spirit-teachers (see the chapter, "Religion," the section, "Deities and Spirits") to move into their new dwelling. In front of the entrance door he likewise sacrifices a couple of chickens for the high Father-Mother spirit and asks him to protect the house and to take up residence in it very often.

342 Savina (1) describes the house construction in Indochina:

1. II, p. 184.

"The mountain site where the new colony intends to settle has been prepared two or three months previously. The site for the new house has been cleared of weeds, the timber has been cut, the maize fields are cleared and have even been seeded. Thus one is quickly installed. In a few days the house is up, which, [461] incidentally, does not cost much in labor. The Meau make everything themselves. They are masons, carpenters, smiths,

/278 cont./

342 joiners, etc., all at the same time. They say: 'If we were able to make salt, we would easily surpass all other peoples.'" [313] Savina (2) writes further: "The wood most used for construction

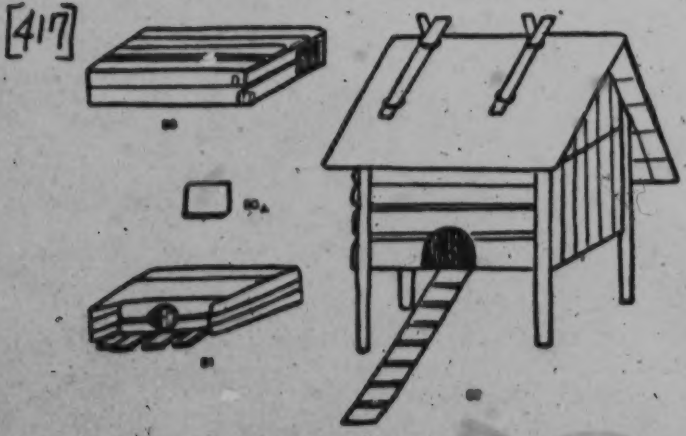
2. II, p. 189.

purposes and also for burning is that of pines (Pinus rigida), which is common in the mountains. There are two kinds of pine wood, black and red."

343

Fig. 79.
Granary of the Meau.
1/100 nat. size.

[417]



Figs. 80-82. Chicken Coops of the Meau.

Fig. 80-81. Boxlike chicken coops on the ground, 1/44 nat. size. Fig. 82. Chicken coop on piles, 1/36 nat. size.

39: Bernatzik--388 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/282/ ./ 5. Rice-field Huts

243
342 The rice-field huts (Figs. 87 and 88) are occupied only during the period of field cultivation and the harvest by those members of the family /Figs. 87-88 appear here/ /283/ to whom these tasks are assigned. The huts lie on the steep slope in the midst of the fields and, despite their simplicity, have all

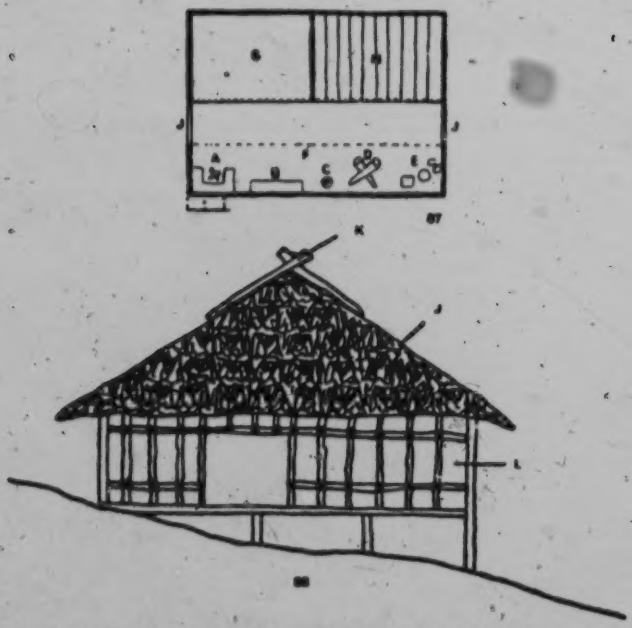


Fig. 87 (above). Rice-field hut of the Meau, ground plan.

Key to symbols:

A = small fireplace for cooking
B = hanging shelf for cooking utensils
C = large gourd-bottle
D = large fireplace for heating
E = rice baskets, harvesting baskets, gourd bottles, knives, bamboo vessels with supplies of fat and the like
F = over F, storage loft for harvest products
G = elevated platform on which, at harvest time, the sheaves of rice lie piled high
H = elevated platform covered with mats, as bedroom.

[513]

(cont.)

M 243 ● 342 /283 cont./

Fig. 88 (below). Rice-field hut of the Meau, sketch.
Key to symbols:

J = roof truss of bamboo, leaves of the fan palm as covering
K = roof rider of wood
L = walls of beaten tree-bark or split bamboo, fastened together by means of crossbeams.

/text continued/

M [353] the necessary comforts. Since they are often occupied for several weeks, the necessary household furnishings are likewise not lacking in them. Besides the agricultural implements, one sees crossbows, guns, quivers with arrows, powder horns, traps, and the like stored along the walls. Outside the hut one also often finds small windscreens made of palm leaves or rice straw (Ill. 104), which serve as additional sleeping places, as well as open granaries for the rice straw, large mats on which the grain is threshed, and a rice pounder. Chicken baskets lie stacked up, for at harvest time the fowl are brought from the village to pick up the scattered kernels, for the Meau take great pains to see to it that no kernel goes to waste.

M [513] M [231]

M 883 [243] Since the field work is primarily a duty for the growing youth, and they, removed from the authority of the village community, feel freer and more undisturbed, a gayer life always prevails up in the rice-field huts, and the work is amply interrupted by laughter and jesting. Even beyond the periods of field work, when the huts stand unused, they are happily sought out by young people as love nests. Up here they are disturbed by no one, and the quiet nights on the lonely mountain tops undoubtedly do not lack strong romanticism, as is shown by love songs which have the little rice-field huts as their scene of action.

M [836] [533]

A 361 166 [241] [623] The Akha, too, are seminomads who move their residence when the cultivable soil around the old village is exhausted. What has been said about the migrations of the Meau at the beginning of this chapter also applies to them. The decision to move the village, however, is made among the Akha by the

39: Bernatzik--408 E-5 (1936-1937) 1947 A01 Thailand
Miao AE5

/298 cont./

342 352 Corresponding to the division of a Meau house into a cooking and living room, to sleeping and storage rooms, the equipment is also adapted to these purposes. (Abadie (1) and

1. Page 157.

Maspero describe the equipment of the house essentially in agreement with my observations.)

513 [342] The sleeping rooms are enclosed by high boards loosely joined together. The doorless entrance to the sleeping room is usually hidden from view from the living room by a second wall. The place for lying down takes up the whole bedroom; [352] thus, the bed (Fig. 115) is the size of the enclosed space (Fig. 116). It consists of wooden posts driven into the ground, upon which the frame of wooden or bamboo sticks is tied. A large plaited sleeping mat is spread out on it. On the bed lie old clothes, rags, and blankets, which, rolled up, also serve as pillows, since these are not made separately. Small shelves [353] are usually put on the wall above the bed, on which pipes, tobacco, combs, and other personal "treasures" lie about. All kinds of stuff are put under the bed, especially baskets with clothing, cloth, and personal belongings.

/299/ Aside from these relatively large sleeping places and beds, it also happens frequently that numbers of the family, especially half-grown children, merely sleep on the floor on an outspread mat and covered with blankets. These blankets are like our quilts; a filling of a kapok-like material or cotton is covered with a self-woven fabric. /Figs. 115-116 appear here./ [434] [574] Everywhere, however, one also finds blankets purchased from the Chinese. The sleeping place for guests is a mat-covered platform about 50 centimeters high.

342 513 Whereas Savina (1) describes the arrangements of the

1. II, p. 190.

house and the sleeping rooms along the lines of my survey, Lajonquière (2) writes: "In the interior there is often no

2. II, p. 306.

/299 cont./

342 513 [354] [888] partitioning. The hearth is in the middle of the room opposite a sleeping place which is reserved for the old people. The younger men, women and children sleep anywhere on the bare floor or on an underlayer of straw."

/300/ Only in the "most complete type" of Meau house could the author cited find a tripartite division of the rooms into "the room of honor for strangers, kitchen, and private

[352]

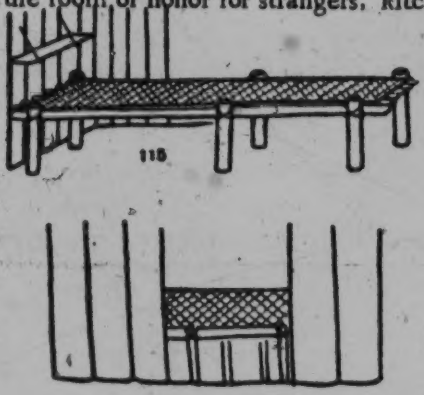


Fig. 115. Bed of the Meau.
About 1/38 nat. size.

Fig. 116. Entrance to the sleeping room of the Meau. About 1/50 nat. size.

rooms," the latter probably referring to the sleeping rooms.
/Fig. 117 appears here./

354 252 Every house of the Meau has a hearth for cooking and an open fireplace. The hearth for cooking (Fig. 117) is square and made of mud. The wood fire is maintained under the immovable hearth-plate, in which a depression is made for the cooking pots. If the family is very large, there may be two hearths (Fig. 118).

354 /300 cont./ This fireplace is the place of the father of
[512] the house; he rests here when he smokes his pipe after the
[592] work is done. /301/ he sits here with his sons when there
[574] is something to be talked over, he receives strangers here,
and there is talk, laughter, and singing here, often until
[372] midnight. The fire blazes, leaps, and crackles day and
night. Savina (1) describes a small room with a hearth that
342

1. II, p. 192.

serves as a kitchen and is found next to the large living
[574] room in which the guests are received. He further
describes at the same place a living room for guests as
follows: "The room at the other side of the central room
contains one or two beds and a hearth. Here the guests
512 are lodged and this is where the men retire after the even-
462 ing meal while the women wash up and put the children
to bed. Soon the entire family assembles there. The men
smoke, chat and laugh, chop grass for the horses, split pine
roots for fuel, plait carrying baskets, make handles for tools,
and do similar work. The women break up hemp, sew,
372 weave, and repair old clothing. At the end of the evening,
[512]

Figs. 119-122
Firemaking apparatus of the Meau.
Fig. 119. Iron, 1/nat. size. Fig. 120. Flints,
1/2 nat. size. Fig. 121. Little stick of wood,
[415] 1/2 nat. size. Fig. 122. Bamboo container,
1/5 nat. size.

/301 cont./

372 [512] 342 one never forgets to cover the fire with ashes in order to keep it going until morning."

The division of space, therefore, corresponds approximately to that described by me, although the houses described by Savina seem to have more interior walls.

372 Fire is made with the help of flint and iron (Figs. 119 and 120). The tinder ignited by the sparks is blown on with the mouth. A bamboo tube is used to kindle a larger fire; I never saw firefans in use anywhere. /Figs. 119-122 appear [354] here./ Neither hearth nor fireplace has a smoke vent, so the smoke fills the interior until it slowly escapes into the open air through the gaps in the side walls.

[415] The objects needed to make fire are kept in a small bamboo container (Fig. 122). They are iron (Fig. 119), flints (Fig. 120), tinder (beaten bast of a certain tree), and a small stick of soft wood (Fig. 121) to start the fire. Such complete /302/ fire-making apparatus represents a very [511] valuable object and is carefully stored away. Not every adult [439] has the fire-making apparatus. Matches are also used, but [177] very sparingly, since they are bought from traders who appear only once a year. The firewood is piled up in great heaps against the outside wall of the house, but it also lies around in various places in the living room itself.

415 The grain mortar is built into the cooking and living room (see Fig. 139, the chapter, "House Furnishings, Household and Kitchen Utensils"). The wooden mortar is sunk completely into the floor. The movable lever arm of the pestle rests between two posts driven into the ground. At the end it has a treadle for foot operation. A grain mortar (Ill. [511] 96) is found in almost every house, as well as in the larger rice fields, and can also be operated easily by the children. /Figs. 123-126 appear here./

352 Furniture to sit on is owned only by a house-father with 511 a large family. In many houses, to be sure, there are parking [516] benches or small tables for offerings, but the family sits in

[see cat. 116, p645 - ANALYST]

/345 cont./

224 e can be wedged between the crossbar d and a foot board. After the trap has been set, the block and tackle are removed.

As an example of the behavior of the Meau hunter while stalking game in the forest, I give in the following a description from my journal: "Scouts had reported to us that a powerful lone bull elephant with mighty tusks had taken cover not far from the village. Early in the morning I set out with the chief. We climbed a steep slope and then stood at the edge of a gorge, from the bottom of which came the sound of the breaking of branches. The large mammal stood below, which made the face of the Meau light up happily. He bent forward, remained there for some time, then climbed a tree, changed his observation post several more times, and finally, from the direction of the sound, decided that the elephant was on the opposite mountain slope.

Since in order to reach him, we would have had to wind through the deep gorge in between and it was already late in the afternoon, there was no prospect of reaching the bull still 224 484 that same day. The chief therefore proposed that we spend the night on the spot in order to be able to take up the chase at dawn, since he figured that he would be able to determine the location of the elephant from where we were. The Meau [342] therefore put up a small windscreen, large enough to protect us, if necessary, against a storm. He closed off three sides of it with leaves of the fan palm, their stems thrust into the ground, in order, as he put it, to prevent the warmth from [513] escaping. He then covered the ground with a layer of leaves about ten centimeters high, which was an excellent bed, for it was soft and kept off the dampness of the ground. At the open side of the windscreen he lighted a fire. These tasks took him about 30 minutes.

"Then he began to prepare the evening meal. He [824] [272] searched for water, and after only a few minutes he returned with bamboo-water. In /346/ these regions one can find water stored up in the hollow spaces of certain species of bamboo, even during the dry season. To get the water, such [415] bamboos are cut between the partitioning walls, the liquid [252] that flows out is caught in a bamboo vessel. A thick green [824] bamboo also provided a vessel in which the rice was then cooked. The green

39: Bernatzik--497 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/366 cont./

231 sure-footed. These horses are never fattened; they are fed with a little grass, bamboo leaves, and a few handfuls of
[342] maize. As a rule, they are kept in a small shed which is attached to the house." In an enumeration /367/ of the domestic animals of the Meau that Lajonquière (1) makes, he

1. II, p. 310.

[492] also mentions horses: "They raise horses, cattle, and sometimes buffalo as work animals. Many families keep a mare. They raise pigs, goats, and poultry. The work animals and those for slaughtering, as well as the poultry, are of a special breed and very beautiful. Moreover, they have a special long-haired breed of dogs and ordinary cats. Many have beehives."

[184] The raising of buffalo mentioned by the author named is practiced, although relatively seldom, by the Meau in Thailand. It serves chiefly as a way to make money; the Meau in Thailand
[492] use the buffalo themselves only in exceptional cases, slaughtering them or utilizing them as riding or pack animals. The description that Savina (2) gives shows clearly that the buffalo gen-

2. II, p. 186.

erally play a rather subordinate role among the Meau: 'The buffalo are never provided for. During the day they roam in the mountains, and in the evening they often come home if they are not too far away. Occasionally they are given a bundle of hay so that they will not become completely wild. When it rains or is cold at night, they walk around the house and rub against the walls."

[184] With regard to all three of the last-named kinds of animals, however, they usually cannot be kept at all in the mountains of Farther India on account of the steepness of the
[178] slopes. There, the breeding of cattle, horses, and buffalo as pack animals is disappearing, like the use of the plow, and man must again bear the loads alone, as in the times before the domestication of domestic animals.

/437 cont./

462 large trees, building stables for cattle, horses, and pigs, the
[231] care of domestic animals that bite, and saddling the pack animals. Another task exclusively for the men is the making of weapons; only the men make arrow poison and poison the weapons, catch mammals and birds, cook opium, and make alcohol. Furthermore it is their task to chop up the large trunks
[342] into firewood. In housebuilding, on the other hand, the men alone set only the posts.

Actually, the hard struggle for existence in the mountains of Farther India requires the full co-operation of the woman. Abadie (1) has likewise made the same observation:

1 Page 151.

"It is the task of the Meau women to carry firewood and water; also among their activities are the preparation of yarn, spinning,
[241] weaving, dyeing, batik work, embroidery, all the housework
[248] and the cooking, and the weeding in the fields." Savina (2)

2. II, p. 211.

mentions further that the cultivation of flax is reserved to the women, but the Meau in Thailand do not practice it.

Both sexes do the work in the fields, clear the virgin
[241] forest, lay out the rice fields, sow, plant, and bring in the harvest.
[231] Among the joint tasks there are also reaping, fishing, paper-making, the care of the good-natured domestic animals, knitting or crocheting, netting, plaiting, house construction, in particular the strenuous dragging in of the building materials, as well as the bearing of burdens in general, the operation of the stone mills, and the sacrifices to the ancestors and spirits.

461 /438/ There is no actual work specifically for the chil-
857 dren. The children grow into their future activity, as has already been described in the chapter, "Life in the Community," the section, "Children at Play and Work." Obviously, the fetch-
[313] ing of firewood and water-carrying are left for them; boys are
[312] used as messengers and appear to be as trustworthy at it as in
[231] feeding the domestic animals in the stables or in tending them
[203] in the pastures.

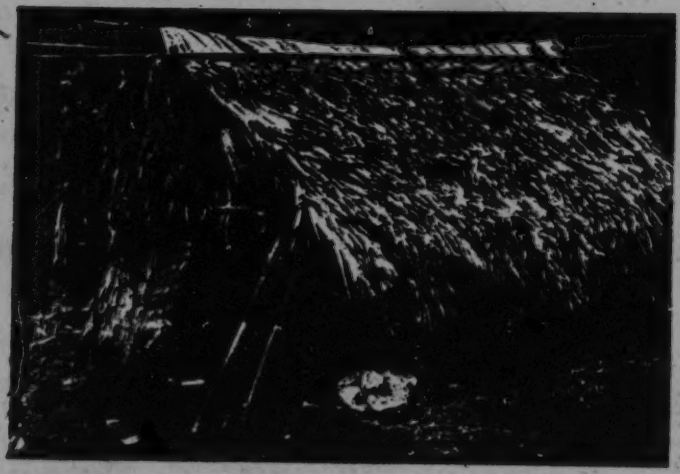
39: Bernatzik--705/ (1936-1937) 1947 AO1 Thailand
Miao AE5.

/Between pp. 522 and 523/

243
343
516
482

Ill. 104. Work hut on a Meau rice-field.

342



Ill. 105. Simple dwelling of the Meau with walls and doors of halved bamboo.

39: Bernatzik--729 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/IX cont./

231 776 789 [775] Ill. 101. The dog is a beloved friend of the Meau. They believe that the soul of a dead dog plays a role in the other world, in the realm of the spirits, similar to the one it plays in the life of men. The throat of a newborn dog is cut so that it, as a guardian, will protect the house against sickness and evil spirits.

756 789 Ill. 102. Exorcising evil spirits by means of the shaman (right) and his assistant. The former is holding a burning torch, into which he throws gunpowder held in readiness by the assistant. The leaping flame, the smoke, and the stench are supposed to drive away the evil spirits.

231 782 Ill. 103. Before being slaughtered, the pig is purchased from the spirits by burning spirit-money representing the value of the animal under the snout of the animal.

Ills. 104-108. Houses and settlement.

343 343 482 Ill. 104. Work-hut in a rice field. In the left foreground, the typical Meau carrier.

/XI

342 [415] Ill. 105. Simple dwelling of the Meau, with walls and doors made of halved bamboo tubes. Beside the entrance stand long bamboo tubes with the partitioning walls pushed out, which serve as water containers.

353 [264] [354] Ill. 106. Flash-light photograph in the interior of a house of the White Meau. The family having a meal. In the background on the right, the mud hearth with the Chinese iron kettle. Household utensils hang down along the walls and from the ceiling of the storage loft.

622 [264] [352] Ill. 107. A chief of the Black Meau in his dwelling at mealtime. The furniture is peculiar, differing basically from that of the Chinese and showing a striking resemblance to the furniture of the mountain peasants in the Alps. In the foreground on the right, the oldest son; to the left, two daughters of the chief. Various kitchen utensils are hanging on the house wall.

31: Scherman—27 E-4 (no date) 1915 AP1 Burma
Miao AE5

101 [167] Still another Yunnan tribe, the Miao (tse), which is also found frequently in Laos, has migrated to Kengtung--1911: 646 (20). The

20. About their relation to the Mon-Khmer, good material by H.R. Davies, Yün-nan (Cambridge, 1909), pp. 337 ff. About their housing construction: UBG I, 1, pp. 599 ff. Other ethnological material with good illustrations by S.R. Clarke, Among the Tribes in South-West China (London, 1911) and by A. Schotter, "Notes ethnographiques sur les tribus du Kouy-tcheou (Chine)," /Ethnographique Notes on the Kweichow Tribes (China)/ Anthropos Vol. 3 ff. who considers the Yao (cf. above, fn. 19) as a subdivision of the Miao Anthropos Vol. 4, pp. 318 ff.; cf. 3, p. 405.

people excel in their clothing, architecture, and household management through outstanding
● 342 cleanliness and neatness. Their houses in the British-Burmese area where, being immigrants, they certainly do not represent their complete, original type, are built much better and stronger than those of the neighboring people. Wherever they are not made of mud (this seems to be the older, original construction method) /214/ the houses are built with strong wood and shingled roofs and have mud or stone terraces. Sometimes they are built on piles. The pile house has certainly developed under the influence of the building style of the Burmese countries. The interior is much more carefully furnished than are
[352] the Burmese houses. In the large rooms, which are divided by small walls into compartments, are bamboo bedsteads, couches, and low chairs, mats and furs. An attic is formed by a ceiling

M 342 [343] over the livingroom which is used as a storage place for tools, provisions, etc. Solid stables with wooden floors are built for large domestic animals and pigs. /Figure 5 - Taungyo house in Kyegon near Kalaw, Southern Shan State of Hsamonghkam (Burmese Thamakan)./

S 101 [342] The houses of the Taungthu and the Taungyo represent a separate type in the Southern Shan States. These two tribes are not directly related with each other. The Taungthu--1911: 183,054--are probably a branch of the Karen. They are a populous group who live mostly in Myelat (western part of the Southern Shan States). They also live in the State of Thaton, while the Taungthu can also be found in Siam. The former consider themselves as being on a much higher level than the Taungyo. They have also partly adopted the architecture, clothing, and customs of the Burmese and the Shan. The Taungyo--1911: 19,656--are linguistically related to the Burmese. They are a less numerous tribe who live in a small area at the entrance of the Myelat. As far as their architecture is concerned, there is no great difference between the two tribes. The villages stand on rolling plains or on the hill-tops of the Shan plateau. The fronts of the houses, as already mentioned above (p. 211)!, preferably point south. From the outside the pile construction is not visible. Under the gable of the grass roof a slightly rounded awning projects in the front and rear, frequently topped by the previously mentioned gable boards of the Intha houses. This awning rests on a fence of split bamboo poles of a height of about 1 1/4 meters. The entrance opening is usually from the broad side. The house shown in Figure 5, belongs to the chief of the village of Kyegon near Kalaw which is inhabited by Taungyo. He has already permitted himself a little more luxury than the common Taungyo. The main entrance is from the front. In front of it is a small low platform.

S [177]

S 342

S [361]

! [See category 116, page 19. —Analyst]